AN ANSWER TO A BOOKE ENTITVLED, AN HVMBLE REMONSTRANCE.

In which,

The Originall of { LITURGY / EPISCOPACY } is discussed.

And Queres propounded concerning both.

The PARITY of Bishops and Presbyters in Scripture Demonstrated.

The occasion of their IMPARITY in Antiquity discovered.

The DISPARITY of the Ancient and our Moderne Bishops manifested.

The ANTIQUITY of Ruling Elders in the Church vindicated.

The PRELATICALL Church Bownded.

IEREMY 6. 16.

Thus saith the Lord, stand in the wayes, and Behold, and aske for the Old Way, which is the Way, and walke therein.

Tertul. de præscr. adv hæret.

Id Dominicum & verum, quod prius traditum: id autem extraneum & falsum quod sit posterius.

Written by SMECTYMNVVS.

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MOST HONOVRABLE LORDS,

AND YE THE KNIGHTS, CITIZENS, AND BVRGESSES, of the Honourable Houſe of COMMONS.

ALthough we doubt not, but that book which was lately directed to your Honours, bearing the name of an *Humble Remonſtrance*, hath had acceſſe unto your preſence: and is in the firſt approaches of it, diſcovered by your diſcerning ſpirits, to be neither *Humble*, nor a *Remonſtrance*; but a heape of confident, and ungrounded aſſertions; ſo that to your *Honours* a Reply may ſeeme ſuperfluous: Yet leſt the Authour ſhould glory in our ſilence, as a granting of the cauſe; we humbly crave your Honours leave, to preſent, not ſo much to your ſelves, as to the world by your hands, a review of this Remonſtrance; in which the Authour after too large *a Preface*, undertakes the ſupport of two things, which ſeeme to him to bee threatned with danger of a preſent precipice, *the Liturgy, and the Hierarchie.*

It was a conſtitution of thoſe admired ſonnes of Iuſtice the *Areopagi*; that ſuch as pleaded before them ſhould pleade without *prefacing* and without *Paſſion*: had your *Honours* made ſuch a conſtitution, this Remonſtance muſt have beene baniſhed from the face of your Aſſembly: for

ἀπὸ τοῦ βήματος καὶ ἀπὸ ἀγωνίας.

the *Preface* fils almost a fourth part of the Booke, and the reſt ſwels with ſo many *paſſionate Rhetorications*, as it is harder for us in the multitude of his words to finde what his argument is, that we have to anſwer, then to anſwer it when it is found.

We would not trace him in his words, but cloſe immediately with his argments; did wee not finde in him a ſad exemplification of that Divine Axiome, *in Multitudine verborum non deeſt peccatum*, *in the multitude of words there wants no ſinne*: for though the Authour is bold to call upon your *Honours* to heare the *words of truth and confidence*, yet how little truth there is in this great confidence, the enſuing diſcourſe ſhall diſcover.

Pag. 23.

His very firſt words are confident enough, and yet as falſe as confident; wherein hé *Impropriates all honeſty unto theſe his Papers, and brands all others with the name of Libellers*, and yet himſelfe ſins deeply againſt the rule of honeſty, and lies naked to the ſcourge of his owne cenſure.

1 Pag. 1. Firſt, in ſetting a brand upon *all* writings that have lately iſſued from the preſſe, as if they had all forgotten to ſpeake *any other language then Libellous*: it ſeemes himſelfe had *forgotten*, that ſome things had iſſued by Authority of the *King* and *Parliament*.

2 Secondly, in taxing (implicitely) all ſuch as will not owne this Remonſtrance for theirs: as, *none of the peaceable and well-affected Sons of the Church of England.*

3 Pag. 2. Thirdly, in cenſuring the way of petitioning your Honours, the Ancient and ordinary free way of ſeeking redreſſe of our evils, for *a Tumultuary under-hand way.*

4 Pag. 3. Fourthly, in condemning all ſuch as are not favours of this *Epiſcopall Cauſe*, as none of his Majeſties good Subjects, engroſſing that praiſe onely to his owne party, ſaying, *The eyes of all the good Subjects of this whole Realme are fixed upon your Succeſſe, &c.*

5 Pag. 6. Fifthly, in *Impropriating* to the ſame party the praiſe of *Orthodox*, pag. 6. as if no ſpeak a word, or thinke a thought

againſt

against Episcopacy, were no lesse Heresie, then it was in former time to speake against the Popes supremacy, or the monkes fat Belly; whereas whether the *Episcopall part* be the *Orthodox, peaceable, well affected part, and his Majesties onely good Subjects*, wee *leave* to your Honours to iudge, upon the numerous Informations that flow in unto you from the severall parts of this Kingdome.

Nor can they decline your Iudgment, *seeing now you are* (*through Gods blessing*) happily met in a much *longed for Parliament*: but whether so much longed for by him and his accomplices; as by those against whom he whets his Style, the Prayers that have obtained this happy meeting, and the prayses that doe attend it, will decide in that great day. Pag. 2.

The *Helena*, whose Champion this Remonstrant chiefely is: is that *Government* which hee calles *Sacred*, viz. that *Government by Arch-Bishops, Bishops, Deanes, Archdeacons, &c.* which, saith he, through the sides *of some misliked persons some have endeavoured to wound. Misliked Persons?* and why not offending persons? why not guilty persons? when this *Honourable house hath found* just cause to charge some of them, with crimes of the highest nature. Our zeale for your *Honours* make us feare, lest your assembly should suffer in this word; as if your proceedings against such persons should be grounded upon compliance with such as doe mislike them, rather then upon their owne demerits, or the Iustice of this Court.

But what ever those Persons be, the Government it self is Sacred; which *by the joynt confession of all reformed Divines, derives it selfe from the times of the blessed Apostles, without any interruption, without contradiction of any one congregation in the world unto this present age.* This is but an *Episcopall Bravado*, therefore we let it passe, till we come to close and contend with him in the point; where we shall demonstrate, that in the compasse of three lines hee hath packt up as many untruths, as could be smoothly couched in so few words, as any man of common understanding, that lookes upon the face of the Government Pag. 7. Untruths.

of almost all reformed Churches in the Christian world, may at first view discover.

But before we come to this, there are yet two things in this Preface which we count not unworthy observation. The *First* is, the comparison which he makes between the two Governments, the Civill which with us *is Monarchie*: and the sacred which with *him is Episcopacy*. Of the first he saith, *if Antiquity may be the Rule*; (as he pleades it for Episcopacy) or if Scripture (as he interprets Scripture) it is VARIABLE, and ARBITRARY: but the other DIVINE and VNALTERABLE, so that had men petitioned for the altering of *Monarchicall* Government, they had (in his Iudgement) beene lesse culpable, both by Scripture, and Antiquity, then in petitioning the alteration of the *Hierarchicall:* Had he found but any such passage in any of his *Lewd Libellers* (as his modesty is alwayes pleased to tearme them) certainly if we may borrow his owne phrase, the eares of the *three Interessed Kingdomes, yea, all the neighbour Churches, and if we may say, the whole Christian world, and no small part beyond it*, had rung with the lowd cryes of no lesse then *Treason, Treason.*

Remon. pag 8.

Truth is, in his *Antiquity* we find that *this his uninterrupted sacred Government*, hath so far invaded the Civill, and so yoked Monarchy, even in this Kingdome, as *Malmesbury* reports: That *William Rufus oppressed by Bishops*, perswaded the Iewes to confute them; promising thereupon to turne *England* to their Religion, that he might be free of Bishops. And this is so naturall an effect of *unalterable Episcopacy*, that *Pius* the fourth to the *Spanish* Embassadour, importuning him to permit Bishops to bee declared by the Councell of *Trent*, to be *Iure Divino*, gave this answer: That his King knew not what he did desire, for if Bishops should be so declared, they would be all exempted from his Power, and as indepedent as the Pope himselfe.

Malmesbury lib. 4.

Hist. Concil. Trid.

The second thing observable is the comparison hee makes betweene the late *Alterations* attempted in our Neighbour Church by his Episcopall faction, and that

Altera-

Alteration that is now justly desired by the *humble petitioners* to this *Honourable House*. The one being attempted by strangers, endevouring violently to obtrude *Innovations* upon a *setled Church and State*, The other *humbly petitioned* to the *Heads and Princes* of our State by *Multitudes* therein *almost ruined by an Innovating* Faction: yet doth not this Remonstrant blush to say; if *these be branded*, (so he cals the just censures of this Honorable House) *For Incendiaries, how shall these Bonfeux escape, &c.* thus cunningly indeavouring either to justifie the former by the practise of the latter, or to render the latter more odious then the former. *Pag.9.*

The attempts of these men whom he would thus render odious, hee craves leave to present to your Honours in two things, which are the subjects of this quarrell: The *Liturgie* and *Episcopacy*, and we *humbly crave your Honours leave in both to answer.*

Sect. II.

Liturgie.

First, the Liturgie of the Church of England (saith he) hath hin hitherto esteemed sacred, reverently used by holy Martyrs, daily frequented by devout Protestants, as that which more then once hath been confirmed by the Edicts of religious Princes, and your own Parliamentary Acts, &c. And hath it so? whence then proceed these many *Additions* and *Alterations*? that have so changed the face and fabrick of the Liturgie, that as Dr. *Hall* spake once of the pride of *England*: if our fore-fathers should revive and see their daughters walking in *Cheapside* with their fannes and farthingales, &c. they would wonder what kinde of creatures they were, and say Nature had forgot her selfe and brought forth a monster: so if these holy Martyrs that once so reverently used the Liturgy should revive and looke for their Lecany stampt by Authority of Parliament, they would be amased, and wondering say; *England* had forgotten her selfe and brought forth, &c. Martyrs? what doe we speake of Martyrs when we know Sir, that one of your owne [a] Bishops said it *Pag.10.*

a *Ad hoc malorum devoluta est Ecclesia Dei & sponsa Christi ut haereticorum exempla Sectentur & ad celebranda Sacramenta caelestia, disciplinam. Lux mutuetur de tenebris, & id faciant christiani quod Antichristi faciunt.* Cypr. Ep. 74.

it in the heating of many not so long since, but you may well remember it. *That the service of the Church of England was now so dresst, that if the Pope should come and see it, he would claime it as his owne, but that it is in English.*

It is little then to the advantage of your cause, that you tell us *it is translated into other languages*, and as little service have they done to the Church of *England*, who have taught our Prayers to speake Latine againe: For if it be their Language chiefly that overthrowes the Popes claime, take away that, and what hinders then, but the Pope may say, *these are mine.*

As for other Translations and the great applause it hath *obtained from Forraigne Divines*, which are the fumes this Remonstrant venditates; what late dayes have produced we know not, but the great lights of Former ages have beene farre from this applauding: we are sure judicious *Calvine* saith, that in the Liturgy there are sundry *Tolerabiles Ineptiæ*, which we thinke is no very great applause.

To vindicate this Liturgy from scorne (as he calles it) *at home*, or by your *Honours aide to reinforce it upon the Nation*, is the worke of his Remonstrance; for the effecting whereof he falls into *an unparallell'd* discourse about the Antiquity of Liturgies; we call it *unparalleld*, because no man that we have seene ever drew the line of Liturgy so high as he hath done.

Page 13.

Concerning which, if by *Liturgy* this Remonstrant understand an *Order observed in Church assemblies of Praying, reading, and expounding the Scriptures, Administring Sacraments, &c.* Such a Liturgy we *know* and do *acknowledge* both *Iewes* and *Christians* have used. But if by Liturgy hee understand prescribed and stinted formes of Administration *Composed* by some particular men in the Church, and *imposed* upon all the rest (as this he must understand, or else all hee saith is nothing) we desire and expect that those formes, which he saith are yet extant, *and ready to be produced, might once appeare.*

Iust. Mar. Apost. 2.

Liturgy of this former sort we finde in *Iustine Martyr*

and

and *Tertullian*. But that there were not such *ſtinted Liturgies* as this *Remonſtrant* diſputes for, appeares by *Tertullian*, in his *Apol. Cap.* 30. where he ſaith the Chriſtians of thoſe times did in their publique aſſemblies pray *ſine monitore quia de pectore, without any Prompter but their own hearts*. And that ſo it ſhould be the ſame Father proves in his Treatiſe, *de Oratione: Sunt quæ petantur, &c. There are ſome things to be asked according to the occaſions* of every man: *the lawfull & ordinary prayer* (*tha is the Lords Prayer*) *being laid as a foundation; It is lawfull to build upon that foundation other prayers according to every ones occaſions*. And to the ſame purpoſe S. *Auſtin* in his 121. *Ep. Liberum eſt, &c.* it is free to aske the ſame things that are deſired in the Lords Prayer, *aliis atque aliis verbis*, ſometimes one way and ſometimes another: And before this in that famous place of *Iuſt. Mar. Apo.* 2. *He, who inſtructed the people, prayed according to his ability*, Nor was this liberty in prayer taken away, and ſet and impoſed formes introduced, untill the time that the *Arian* and *Pelagian* Hereſies did invade the Church, and then becauſe thoſe Hereticks did convey and ſpreade their poyſon in their formes of Prayer and Hymnes, the Church thought it convenient to reſtraine the liberty of making and uſing publike formes: And firſt it ordained that none ſhould pray *pro Arbitrio, ſed ſemper eadem preces*, that none ſhould uſe liberty to vary in prayer; but uſe alwaies the ſame forme, *Conc. Laod. Can* 18. yet this was a forme of his owne compoſing, as appeares by another *Canon*, wherein it was ordered thus: None ſhould uſe any forme, unleſſe he had firſt conferred *Cum fratribus inſtructioribus: with the more learned of his brethren. Conc. Carth.* 3. *Can.* 23. and laſtly that none ſhould uſe ſet prayers, but ſuch as were approved of in a Synode, which was not determined till the yeare 416. *Conc. Milev.* 2. *Can.* 12. And had there been any Liturgies of Times of the firſt and moſt venerable antiquity producible, the great admirers of them, and inquirers after them would have preſented them to the world ere this.

Tert. Ap. ad Gen. c. 39.

Iuſt. Mar. Apoſt. 2. ὁμογενὲς ὂν δύναμις ἀναπέμπει.

Concil. La. Can. 18.

Conc. Carth. 3. *Can.* 23. *Anno* 397.

Conc. Milev. 2. *Can.* 12. *An.* 416.

we know that *Bishop Andrews* in his zeale for Liturgies pursued the inquiry after the *Iewish Liturgie* so far, that he thought he had found it; and one there was which he sent to *Cambridge* to be translated: but there it was soone discovered, to have beene made long after the Iewes ceased to be the Church of God; and so himselfe suppresst it, that it never saw the light under a translation.

Pag. 10. We wonder therefore, what this Remonstrant meant to affirme so confidently, that *part of the forme of prayer which was composed by our blessed Saviour, was borrowed from the formes of prayer formerly used by Gods people.* An opinion we never met before; indeed, we have read that the *Rabbines* since the daies of our Saviour have borrowed some expressions from that *Prayer*, and from other *Evangelicall passages:* But we never read till now, that the *Lord Christ the wisdome of the Father* borrowed from the *wisdome of the Rabbines* expressions to use in Prayer.

Pag. 11. And as much we wonder by what *Revelation or Tradition* (Scripture being silent in the thing) he knew, that *Peter* and *Iohn*, when they went up to the Temple to pray, their Prayer was nor of a *sudden and extemporary conception, but of a Regular prescription.* Sure we are some as well read in *Iewish antiquity*, as this Remonstrant shewes himselfe to be; have told us that the houre of Prayer was the time when the Priest burnt Incense; and the people were at their private prayers without, as appeares, *Luke* 1. 9. where we reade, that while *Zachary* the Priest went in to offer Incense, all the people stood without praying in the time of the Oblation. Which Prayers were so far from being *Prescript Formes* or Liturgies that they were not *vocall* but *mentall* Prayers, as Master *Meade* tels us in his exposition upon the eighth of the Revelations.

Pag. 18. And what ever *Peter* and *Iohn* did, this we know, that when the Publican and the Pharisee went up to the Temple to pray (as the Apostles did at the houre of prayer) their prayer *was not of Regular prescription, but of a present Conception.*

But

But if this Remonstrant be in the right, concerning the Iewish Liturgies, then the Evangelicall Church might better *have improved her peace and happinesse, then in composing Models of Invocation and Thanksgiving*, when there is one *extant and ready to be produced, that was constantly used by Gods people ever since Moses daies, and put over to the times of the Gospel and confirmed by Apostolicall practise*: or else great is our losse, who are so unhappily deprived of the best *improvement, the Church made of her peace and happinesse* in the first 300. yeares: for rejecting those *Liturgies* that are confest by the Learned to bee *Spurious*; We *challenge* this *Remonstrant* to produce any *one Liturgie* that was the issue of those times. And blessed *Constantine* was herein as unhappy as we, who needed not have composed formes of prayer for his Guard to use upon the Lords day, but might and would have taken them out of former Liturgies, if there had been any; *And can ye with patience think that any ingennous Christian should be so transported*, as upon such weak and unproved *premisses* to build such a *Confident conclusion*, as this Remonstrant doth? and in that *Conclusion* forget the state of the controversie sliding from the question of a *prescribed and imposed Liturgie* to an arbitrary book of prayer.

Pag. 11.

Euseb. de vit. Con. li. 4. cap. 18.

Pag. 11.

In his *Rhetoricall Encomium of conceived prayer* wee shall more willingly bear a part with him, then they whose cause he pleads; for had that been in their *hearts*, which is in this *book: to hate, to be guilty of powring water upon the Spirit, and gladly to adde oyle rather:* so many learned, able, Conscientious *Preachers* had not been molested and suspended, for *letting the constant flames of their fixed conceptions mount up from the altar of their zealous heart unto the throne of grace:* nor had there been so many advantages watched from some slops and seeming *solecismes* in some mens prayers, *to blaspheme the spirit of prayer*, which though now confest to be so *far from being offensive, that they are as pleasing Musick in the eares of the Almighty*: yet time hath been, when they have sounded as meere *Batologies*, nay no better then meere *Blasphemies* in the eares of some Bishops.

Pag. 12.

Pag. 12.

Pag. 13. And if this conceived prayer be not to be opposed in another, by any man that hath found the true operation of this grace in himselfe: with that spirit then are those possest, that have not only thus raged with their tongues against this way of prayer: but by sealing up the mouthes of Ministers for praying thus in publike, and imposing penances upon private Christians for praying thus in their Families: and compelling them to *abiure* this practise, have endeavoured with raging violence to banish this divine ordinance from our Churches and dwellings, and profest in open Court: it was fitter for *Amsterdam* than for our Churches.

D. Corbet. *M. Novil.*

But howsoever this applause of conceived prayer may seeme to be Cordiall, yet he makes it but a *vantage ground* to lift up *publike formes of sacred Church Liturgie* (as hee calls it) the higher, that they may have the greater *honour*, that by the *power of your authority they be reinforced*, which worke there would have beene no need to call

Pag. 13. your *Honors* to, had not *Episcopall zeale* broke forth into such flames of indignation against conceived prayers, that we have more just cause to implore the *propitious aide* of the same *Authority* to *reestablish the Liberty of this*, then they to *re-inforce* the necessity of that.

Yet there are two specious Arguments which this Remonstrant brings to perswade this desired re-inforcement, the Originall and Confirmation of our Liturgie.

For the first, he tels your *Honours*, it was *selected out*

Pag. 13. *of ancient Models not* ROMAN *but* CHRISTIAN, *contrived by the holy Martyrs and Confessors of the blessed reformation of Religion*; where we beseech your *Honours* to consider how we may trust these men, who sometimes speaking and writing of the ROMAN Church, proclaime it a true Church of CHRIST, and yet here ROMAN and CHRISTIAN stand in opposition: sometimes they tell men, their Liturgie is wholly taken out of the *Romane Missall*, only with some little alteration: and here they would perswade your Honours there is nothing *Romane*

in

in it. But it is wholly selected out of pure *Ancient Models*, as the *Quintessence* of them all. Whereas alas the originall of it, is published to the world, in that Proclamation of *Edward* the sixt.

And though here they please to stile the Composers of it, *holy Martyrs, and contrivers of the blessed Reformation:* yet there are *of the Tribe for whom he pleads*, not a few that have called them *Traitors* rather then *Martyrs*, and *Deformers* rather then *Reformers* of our Religion.

His other Argument for the Liturgie is taken from that *supply of strength, it hath received from the recommendation of foure most Religious Princes, & your own Parliamentary establishments: and more especially from the Proclamation of King* Iames *of famous memory*: the validity of which plea, your Honors are best able to judge, and therefore we leave it at your Bar; yet these two things we know: first, that this *form* was never *established* to be so *punctually observed*, so *rigorously pressed*, to the *casting out of all that scruple it, or any thing in it* (as many of his Majesties Subjects now doe) to the (*almost*) justling out of the *preaching of the Word*, and *Conceived Prayer altogether*. Pag. 13, 14.

And secondly, as sure we are, that your *Honors* thinke neither your own Lawes, nor the Proclamation of that *most famous and ever admired Prince*, to be as unalterable as the Lawes of the *Medes* and *Persians*.

And now having briefly shewed, that *Liturgies* are not of that *antiquity* that this *Remonstrant* pretends, but that *conceived prayer* was in *use* in the Church of God before *Liturgies*, and is *justified from their own mouthes*, and not to be *found fault with by any but a graceless man:* and having likewise shewed that *our Liturgie was taken* out of Models, not only *Christian* but *Romane*, and hath since the first compiling of it suffered *alteration* to the *worse*; and though *established by Law*, and confirmed by Proclamation, was never intended to the justling out, either of preaching or conceived prayer; these things declared, we humbly crave your Honors leave to propound these two *Queries*.

Quere I.

Whether it be not fit to conſider of the alteration of the preſent Liturgie.

1 Firſt, becauſe it ſymbolizeth ſo much with the Popiſh Maſſe, as that the Pope himſelfe was willing to have it uſed, if he might but confirme it.

2 It was made and compoſed into this frame, on purpoſe to bring the Papiſts to our Churches, which we finde to be with ſo little ſucceſſe, as that it hath rather brought many of us to them, then any of them to us, and hath loſt many of ours from us.

3 Becauſe many things therein contained are ſtumbling blocks before the feet of many: ſuch as theſe, the clogging it with Ceremonies, and the often and impertinent reiterating of the Lords Prayer, the ill tranſlation of the Pſalmes, and other Scriptures, the many phraſes in the very prayers, which are liable to juſt exception. And whereas the Miniſter by the Scripture is the peoples mouth to God, this booke preſcribes Reſponſories to bee ſaid by the people, ſome of which are unſutable to what the Miniſter pronounceth, ſome of them ſeeme to ſavour of Tautologie, ſome are made to be ſo eſſentiall to the prayer, as that all which the Miniſter ſaith, is no prayer without them; as in the *Letany*.

4 Becauſe it is ſo much Idolized, as that it is accounted the only worſhip of God in *England*, and is now made the upholder of a non-preaching Miniſtery, and is cryed up to that height, as that ſome are not aſhamed to ſay, that the wit of men and Angels cannot mend it: and that it is a ſufficient diſcharge of the Miniſters duty to reade this Booke.

Abbot againſt Church forſakers.

5 There are ſuch multitudes of people, that diſtaſte this booke, that unleſſe it be altered, there is no hope of any mutuall agreement between Gods Miniſters and their people.

6 There is ſuch a vaſte difference betweene it, and the Li-

turgie

turgies of all other reformed Churches, as that it keepes them at a distance from us, and us from full Communion with them.

Quere II.

Whether the first reformers of Religion did ever intend the use of a Liturgie further, then to be an help, in the want, or to the weakenesse of a Minister.

All other reformed Churches, though they use Liturgies, yet doe not binde their Ministers to the use of them. 1

A Rubrick in King *Edwards* booke left it unto the discretion of the Minister, what and how much to reade, when there was a Sermon. 2

The Homilies which are appointed to be read, are left free either to be read or not, by preaching Ministers, and why not then the Liturgie? especially considering that the ability to offer up the peoples wants to God in prayer is part of the Ministeriall office, as well as preaching. And if it can be thought no lesse than sacriledge, to rob the people of the Ministers gift in preaching, and to tie them to Homilies, it can be no lesse, to deprive them of their gift in prayer. 3

The ground of the first binding of it upon all to use, was not to tie godly men from exercising their gift in prayer; but the old popish Priests, that by a seeming returne to our Religion, did through indulgence retaine their places; from returning to the old Masse. 4

That which makes many refuse to be present at our Church service, is not only the Liturgie it selfe, but the imposing of it upon Ministers. And we finde no way to recover our people to a stinted prayer, but by leaving it free to use or not to use. 5

If it be objected, that this will breed divisions and disturbances in Churches, unlesse there be a uniformity, and that there are many unable. *Ob.*

It hath not bred any disturbance in other reformed Churches. *Answ.*

Why

2 Why ſhould the free liberty of uſing or not uſing a Liturgie, breed more confuſion than the free liberty of reading or not reading Homilies, eſpecially when Miniſters ſhall teach people, not to condemne one another in things indifferent

3 If there be a care taken in thoſe that have the power to make Miniſters, to chooſe men gifted as well for prayer as preaching, there cannot be conceived how any inconvenience ſhould follow. Or if afterwards it ſhould appeare, that any Miniſter ſhould prove inſufficient to diſcharge the duty of prayer in a conceived way, it may bee impoſed on him as a puniſhment, to uſe ſet formes and no other. But why any Miniſter that hath the gift of prayer, in an abundant meaſure, as well as of preaching, ſhould be hindered from exerciſing his gift well, becauſe another uſeth it ill, is a new Divinity never heard of in Gods Church, till Biſhop *Wrens* daies, who forbad all uſe of conceived prayer in the Church.

SECT. III.

WE come now with your *Honours favour*, to the ſecond point diſputed in this Remonſtrance; *Epiſcopacy it ſelfe:* againſt which, whatſoever hath been either ſpoken or written by any, either *learned Divines*, *Pag.17.* or *well reformed Churches* (as his conſcience knowes, there are of both that have writ againſt it) is Taxed by him as no other then the *uniuſt Clamors either of weak or factious perſons*. Sure the man thinkes he hath obtained a *Mono-* *Pag.17.* *poly* of learning, and all *Knowledge* is lockt up in his *boſome*; and not only *Knowledge* but *piety* and *peaceableneſs* too; for all that are not of his opinion, muſt ſuffer either as weake or factious, if he may be their Iudge. We know not what this Arrogancy might attempt to faſten upon your *Honors*, ſhould the *bowels* of your compaſſion bee enlarged, to weigh in the Ballance of your wiſdomes, the *multitude* of *Humble petitions*, preſented to you from ſeverall parts of this Kingdome, that hath long groaned under

the

the Iron and Insupportable yoake of this *Episcopall Government*, which yet we doubt not, but your *Honours* will please to take into your prudent and pious consideration: Especially knowing it is their continuall practise to loade with the odious names of *Faction* all that justly complain of their *unjust oppression*.

In his addresse to his defence of Episcopacy, he makes an unhappy confession *that he is confounded in himselfe*. Your Honours may in this beleeve him, for hee that reades this Remonstrance, may easily observe so many falsities and contradictions, (though presented to publike view, with a face of confident boldnesse,) as could not fall from the Pen of any, but *selfe-confounded man*: which though we doubt not but *your Honours* have descryed; yet because they are hid from an errant, and unobserving eye, under the Embroyderies of a silken Language, wee Humbly crave your Honours leave to put them one by one upon the file, that the world may see what credit is to be given to the bold assertions of this confident Remonstrant.

Pag. 17.

1

First, in his second page, he dubs his Book * *the faithfull messenger of all* a *the peaceable and right affected sons of the Church of England*: which words (besides that unchristian *Theta*, which as we already observed, they set upon all that are not of his party,) carry in the bowels of them a notorious falsity and contradiction to the phrase of the booke; for how could this booke be the messenger of all *his owne party* in England, when it is not to be imagined, that all could know of the comming forth of this booke before it was published: and how can that booke crave admittance in *all their names*, that speakes in the singular number, and as in the person of one man almost the whole booke thorow.

* *Pag.* 2.

a One of these Sonnes of the Church of England whose messenger this Remonstrance is, was he who swore by the Eternall God, he would be the death of those that did appeare to move a gainst the grievances of Episcopacy, and if the rest of these Millions mentioned pag. 2. whose thousands are so punctually calculated p. 41. be of his spirit: they are an army of very peaceable & right-affected men.

But it may be some will say this is but a small slippe; well be it so: but in the seventh page hee layes it on in foure lines, asserting these foure things: First, that *Episcopall Government*, (that very same Episcopall Government, which some *he saith seekes to wound*,

2

Pag. 7.

that is Government by Diocesan Bishops) derives it selfe from the Apostles times, which though we shall ere long more fully confute anon, yet we cannot here but ranke it among his notorious—— : for how could there be such Government of a Diocesse by a Bishop derived from the Apostles times : when in the Apostles times there were no Bishops distinct from Presbyters, as we shall shew, and if there had beene Bishops, yet they were no Diocesans, for it was a hundred yeares after Christ, or as most agree 260. before Parishes were distinguished, and there must be a distinction of Parishes before there could be an union of them into Diocesses.

Evaristus. 100. *Dionysius.* 260. Some say 267. as *Pol. Virg.*

2 Secondly, it is by *the joynt confession of all reformed Divines granted, that this sacred Government is derived from the Apostles* : What all reformed Divines ? was *Calvin, Beza, Iunius, &c.* of that minde ? Are the reformed Churches of *France, Scotland, Netherlands*, of that Iudgement? we shall shew anon that there is no more Truth in this Assertion then if he had said with *Anaxagoras*, snow is black, or with *Copernicus*, the Earth moves, and the heavens stand still.

3 Thirdly, he saith this *Government hath continued without any interruption* : What doth he meane, at *Rome*? for we reade in some places of the world this Government was never known for many yeares together : as in *Scotland*, we reade that in Ancient times the *Scots* were instructed in the Christian faith by Priests and Monkes, and were without Bishops 290. yeares : yea to come to *England*, we would desire to know of this Remonstrant whether God had a Church in *England* in Q. *Maries* daies or no ? and if so, who were then the Bishops of this Church, for some there must be, if it be true that this man saith, this Government hath continued without any interruption unto this day ; and Bishops then we know not where to finde but in the line of Popish succession.

Ioh. Maior l. 2. Hist. de gest. Scot. Cap. 2.

Fourthly, he saith it hath thus continued *without the contradiction of any one Congregation in the Christian world*. It seemes he hath forgotten, what their own darling

Heylin

Heylin hath written of the people of *Biſcay in Spaine*, that they admit of no Biſhops to come among them, for when *Ferdinand* the Catholike came in progreſſe accompanied among others with the Biſhop of *Pampelone*, *the people* roſe up in Armes, drove back the Biſhop, and gathering up all the duſt which they thought he had trode on, flung it into the Sea. *Heylins Geog. p. 55.*

Which ſtory had it been recorded only by him, would have been of lighter Credit. But we reade the ſame in the Spaniſh Chronicle, who ſaith more then the Doctor, for he tels us that the People threw that duſt that the Biſhop or his Mule had trode on, into the Sea with *Curſes and Imprecations*: which certainly ſaith he was not done without ſome *Myſterie*, thoſe people not being voide of Religion, but ſuperſtitiouſly devout as the reſt of the Spaniards are: ſo that they is one Congregation in the Chriſtian world in which this Government hath met with contradiction. *Gener. Hiſt. of Spain l. 22*

And are not the *French*, *Scottiſh*, and *Belgicke* Churches worthy to be counted Chriſtian Congregations, and who knows not that amongſt theſe this Government hath met not only with verball, but reall contradiction?

Yet he cannot leave his----: But within two pages is at it again; and *tels us of an unqueſtionable clearneſſe wherein it hath been from the Apoſtles derived to us*, how unqueſtionable? when the many volumes written about it, witneſſe to the world, and to his *conſcience*, it hath been as much queſtioned as any point (almoſt) in our Religion. 6 *Pag. 9.*

And that aſſertion of his that tels us that the people of God *had a forme of prayer as ancient as Moſes*, *which was conſtantly practiſed to the Apoſtles dayes*, *and by the Apoſtles*, *&c.* though we have ſhewed how bold and falſe this aſſertion is, yet we mention it here as deſerving to be put into the Catalogue. 7

And that he may not ſeeme *Contra Mentem ire*: but to be of the ſame minde ſtill, *p.* 18. he *ſaith Epiſcopall Government hath continued in this Iſland ever ſince the firſt* 8 *Pag. 18.*

plantation of the Goſpell without contradiction. Had he taken a leſſe ſpace of time, and ſaid but ſince the *reſuſcitation* of the Goſpel: we can prove it to him and ſhall, that ſince the reformation, Epiſcopacy hath been more contradicted, then ever the Papacy was before the extirpation of it.

Yet ſtill the man runs on, thinking to get credit to his untruthes by their multiplications, for *pag.* 21. hee ſaith; *Certainly except all Hiſtories, all Authors faile us, nothing can be more certain then this truth: O Durum!* Nothing more certain: what is it not more certain that there is a God? is it not more certain that Chriſt is God and man? is it not more certaine that Chriſt is the onely Saviour of the world? Nothing more certaine: muſt this then be an Article of our Creede, the corner ſtone of our Religion: muſt this be of neceſſity to Salvation? Nothing more certaine. O that men ſhould not onely forget themſelves, but God alſo: And in their zeale for their owne Honour utter words bordering upon *Blaſphemy.*

Indignation will not ſuffer us to proſecute theſe falſities of his any further; wee will leave this diſpleaſing ſervice, onely retorting the words of this Remonſtrant upon himſelfe; *Surely could he looke with our eyes* (or any eyes that were not partiall) *he would ſee cauſe to bee throughly aſhamed of theſe his groſſe injurious miſcarriages, and ſhould be forced to confeſſe, that never good cauſe* (if cauſe be good) *had more reaſon to complaine of a ſinfull proſecution.*

Pag. 18.

SECT. IV.

WE will now come with your Honours patience to weigh, whether there be any more ſtrength in his arguments, then there is truth in his aſſertions.

His Plea for Epiſcopacy conſiſts of two parts. In the firſt he brings arguments for the ſupporting of it. In the ſecond he undertakes to anſwer the objections that may be made againſt it.

His firſt argument for it, is couched in theſe words;

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Were this Ordinance merely humane or Eccleſiaſticall, if there could no more be ſaid for it, but that it is exceeding Ancient, of more then 15 hundred yeeres, &c. The ſtrength of which argument lies in this, that they have beene in peaceable poſſeſſion of this government fifteene hundred yeares and upwards; and in this Iſland ever ſince the Goſpell, without contradiction. Pag. 18.

In which words he ſpeakes two things, which deſerve juſt cenſure. Firſt, that the Hierarchicall Government hath continued for fifteene hundred yeares, therefore ſhould not now be altered, which may well be called, as *Hierome* in another Caſe; *Argumentũ Galeatum, an argument calculated for the Meridian of Epiſcopacy, and may indifferently ſerve for all Religions in the world:* For thus the Iewes might have pleaded againſt Chriſt the Antiquity of more then ſo many hundred years; and thus the Heathens did plead againſt the Chriſtian Religion, which *Iuſtin Martyr* in his Apology anſwers. And by this Argument the Pope ſits as faſt rivetted in his chayre at Rome, as ours in theirs: whoſe plea for Antiquity runs parallell with theirs. It is a good obſervation of *Cyprian*, that Chriſt ſaid, *Ego ſum via, veritas & vita*, not *Ego ſum conſuetudo*; and [a] that *Conſuetudo ſine veritate eſt vetuſtas erroris*, Chriſt is Truth, and not Cuſtome, and Cuſtome without Truth, is a mouldy errour: and as Sir *Francis Bacon* ſaith, *Antiquity without Truth, is a Cypher without a Figure.*

Yet had this [b] Remonſtrant been as well verſed in Antiquity, as he would beare the world in hand he hath, hee might have found Learned Ancients affirming, there was a Time when the Church was not governed by Biſhops, but by Presbyters. And when by Biſhops, he might further have ſeene more affinity betweene our Biſhops and the Pope of Rome, then betweene the Primitive Biſhops

a *Fruſtra conſuetudinẽ nobis opponunt, quam ſi conſuetudo major ſit veritate, aut non id ſit in ſpiritualibus ſequendum, quod in melius fuerit à Spiritu Sancto Revelatum, Cypr. Ep. 73.*

b It is well obſerved by *Gerhard*, that a Biſhop *Phraſi Apoſtolicâ*, that is, a Biſhop that is the ſame with a Presbyter, is of fifteene hundred yeares ſtanding; but a Biſhop, *Phraſi Pontificiâ*, that is, a diſtinct order ſuperiour to a Presbyter inveſted with ſole power of Ordination and Iuriſdiction, is but a Novell Invention.

and them. And that as King *Iames*, of famous memory, ſaid of the Religion of *England*, that it differed no more from Rome, than Rome did from what it was at firſt; may as truly be ſaid of Biſhops, that we differ no more from them, then they doe from what Biſhops were, when firſt they were raiſed unto this eminency: which difference we ſhall ſhew in our enſuing Diſcourſe, to be ſo great, that as he ſaid of Rome, he did *Romam in Roma quærere*, he ſought Rome in Rome; ſo we *Epiſcopatum in Epiſcopatu*, may go ſeek for a *Biſhop among all our Biſhops*.

Pag. 19. And whereas in his application of this Argument to the Biſhops of this Nation, he ſaith, *It hath continued in this Iſland ever ſince the firſt plantation of the Goſpel, without contradiction*; which is his *Second* in this Argument: How falſe this is we have declared already, and we all know, and himſelfe cannot but know, that there is no *one thing* ſince the reformation, that hath met with ſo much *Contradiction* as *Epiſcopacy* hath done; witneſs the ſeverall *Bookes*, written in the Reignes of our ſeverall Princes, and the many *Petitions* exhibited to our ſeverall *Parliaments*, and the many ſpeeches made therein againſt *Epiſcopall Government*: many of which are yet extant.

Pag. 19. As for that ſupply of Acceſſory ſtrength, which he begs to this Argument, from the *light of nature, and the rules of iuſt policy, which* (ſaith he) *teacheth us not eaſily to give way to the change of thoſe things, which long uſe and many* [a] *Lawes have firmly eſtabliſhed, as Neceſſary and Beneficiall*; it is evident, that thoſe things which to former Ages have ſeemed *Neceſſary* and *Beneficiall*, may to ſucceeding Generations, prove not *Neceſſary* but *Noxious*, not *Beneficiall* but *Burthenſome*. And then the ſame *light of nature*,

[a] What the eſtabliſhment of Epiſcopacy by the Lawes is, and upon what grounded, the learned Sir *Edward Cooke* informes us, who reports, That in an Act of Parliament holden at *Carlile* in the 25. yeare of *Edw.* I. it is declared that the holy Church of *England* was founded in the ſtate of Prelacy within the Realme of *England*, by the King and his Progenitours, &c. for them to informe the people in the Law of God, and to keep hoſpitality, and give almes, and do other workes of charity. And the ſaid Kings in times paſt were wont to have their adviſe and counſell for the ſafe-guard of the Realme, when they had need of ſuch Prelates and Clarkes ſo advanced. *Coke de Jure Regis Eccleſiaſtico.* But whether Biſhops have obſerved the Orders of their firſt foundation, &c.

and

and the ſame *iuſt policy*, that did at the firſt command the eſtabliſhment of them, may and will perſwade their *abo-liſhment*; if not, either our Parliaments muſt never Repeale any of their former Acts (which yet they have juſtly and wiſely done) or elſe in ſo doing muſt run Counter to the *light of nature*, and the *Rules of iuſt policy*; which to think were an impiety to be puniſhed by the Iudge.

Sect. V.

THe Second Argument for the defence of Epiſcopall government, is from the *Pedigree of this holy Calling*, *which he derives from no leſſe than an Apoſtolicall, and in that, right divine inſtitution*; and aſſayes to prove it from the practice of the Apoſtles; and as he ſaith, the *cleare practice of their Succeſſors, continued in Chriſts Church to this very day*: and to this Argument he ſo much confides, that he concludes it with this *Triumphant Epiphonema*, *What ſcruple can remain in any ingenuous heart? And determines, if any continue yet unſatisfied, it is in deſpight of reaſon, and all evidence of Hiſtory, and becauſe he wilfully ſhuts his eyes, with a purpoſe not to ſee the light. Bona verba.* Pag. 19, 20. Pag. 22.

By your favour Sir, we will tell you notwithſtanding the ſuppoſed ſtrength of your argumentation, there is one ſcruple yet remaining, and if you would know upon what ground, it is this, becauſe we finde in Scripture (which by your own Confeſſion is *Originall Authority*) that Biſhops and Presbyters were *Originally* the ſame, though afterwards they came to be diſtinguiſhed: and in proceſſe of time, Epiſcopacy did ſwallow up all the *honor* and *power* of the *Presbytery*; as *Pharaohs* lean Kine did the fat. Pag. 8.

Their Identity is diſcernable; firſt, from the ſame names given unto both; ſecondly from the ſame office, deſigned unto both in Scripture. As for the names, are not the ſame names given unto both in ſacred Writ? Let the fifth, ſixth, and ſeventh verſes of the firſt Chapter to *Titus* teſtifie: in the fifth verſe, the Apoſtle ſhews that he left *Titus* in Creet to ordaine Elders in every City: in the

ſixth

sixth verse, he gives a delineation of the persons that are capable of such Ordination: and in the seventh, the Reason, why the person to be ordained, must be so qualified; *for a Bishop, &c.* Now if the Bishop and Elder be not here the same, but names of distinct office and order, the Apostles reason rendred in the seventh verse of his direction in the fift and sixt verses, is (with reverence be it spoken) inconsequentiall, and his demand unjust. If a Chancellor in one of the Universities should give Order to his Vicechancellour to admit none to the decree of Batchelour in Arts, but such as were able to *preach*, or keepe a Divinity Act; *For Batchelours in Divinity must be so*; what reason or equity were in this? So if *Paul* leaving *Titus* as his *Locum tenens*, as it were in Creet for a season, should give order to him not to admit any to be an *Elder* but one thus and thus qualified, because a Bishop must be so: Had a Bishop been an Order or Calling distinct from, or superiour to a Presbyter, and not the same, this had been no more rationall or equall then the former; therfore under the name of Bishop in the seventh verse the Apostle intends the Elder, mentioned in the fift verse. Consonant to this is the Language of the same blessed Apostle, *Acts* 20. verse 17. 18. where such as in 17 verse he calls πρεσβυτέρους. *Elders* in the 28. he calls ἐπισκόπους, in ordinary English, *Bishops*, though our Translation there, (we know not for what reason) reads it *Overseers*; not so rendring the word in any other Text.

And though this Remonstrant undertakes to shew a cleare and received distinction, of *Bishops*, *Presbyters*, and *Deacons*, *as three distinct subordinate Callings in Gods Church, with an evident specification of the duty & charge belonging to each of them; or els let this claimed Hierarchy be for ever hooted out of the Church:* Yet let us tell him, that we never find in Scripture these 3 Orders, *Bishops*, *Presbyters* & *Deacons*, mentioned together: but onely *Bishops* & *Deacons*, as *Phil.* 1. and 1 *Tim.* Nor do we finde in Scripture any *Ordination* to the office of a *Bishop*, differing frō the *Ordination* of an *Elder:* Nor do we finde in Scripture,

Pag. 24.

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the

the *ſpecification* of any *Duty* charged upon a *Biſhop*, that *Elders* are ſecluded from: Nor any *qualification* required in a *Biſhop*, that is not requiſite in *every Presbyter*; ſome of which, if not all, would be found, were they not the ſame.

But if this *Remonſtrant* thinke to helpe himſelfe by taking Sanctuary in *Antiquity* (though we would gladly reſt in *Scripture*, the Sanctuary of the Lord) yet we will follow him thither, and there ſhew him that *Hierome* from the Scriptures proves more then once, *Presbyters* and *Biſhops* to be the ſame. And *Chryſoſtome* in *Philip.* 1. *Homil.* 2. with his admirer *Theophilact in Philip.* 1. affirmes that while the Apoſtles lived, the Names *of Biſhops and Presbyters* were not diſtinguiſhed: and not only while the Apoſtles lived, but in after ages. Doth not *Irenæus* uſe the name of *Biſhops* and *Presbyters* ἀδιαφόρως, in a promiſcuous ſence. Are not *Anicetus*, *Pius*, *Hyginus*, *Teleſphorus*, *Sixtus*, whom the Papiſts call *Biſhops*, and the *popes predeceſſors*, termed by *Euſebius presbyters*? Nor was it ſtrange in the primitive times to heare *Biſhops* called *presbyters*, when Presbyters writing to their Biſhops have called him *Frater*. So *Cyprian* (*Epiſt.* 26. in the beginning) is ſtiled by his Presbyters, Deacons and confeſſors, nor was that holy Martyr offended with that title, nor they condemned of inſolency that uſed it.

Hierony. Ep. ad Euag. & ad Ocean.

Iren. adver. hær. l. 4. *cap.* 43. 44.

Hiſt. Lib. 5. *Cap.* 23.

But what ſhould we burthen your patience with more teſtimonies? when the evidence of this truth hath ſhined with ſo ſtrong a beame, that even our *Adverſaries* have ſtooped to it, and confeſſed that their *Names* were the ſame in the Apoſtles time. But yet ſay they, the *Offices* were diſtinct.

Bellarm. de Cleric. Lib. 1. *cap.* 15.

Now here wee would gladly know, what theſe men make the diſtinct Office of a Biſhop.

Is it to edifie the Church by word and Sacrament? is it to ordaine others to that worke? is it to rule, to governe, by admonition and other cenſures? if any of theſe, if all theſe make up the proper worke of a Biſhop; we can prove from Scripture, that all theſe belong

unto the Presbytery, which is no more then was granted by a Councell [a].

[a] *Presbyteris sicut Episcopis Dispensatio Mysteriorum Dei commissa est: Præsunt enim Ecclesiæ Christi: in Consecratione Dominici corporis & sanguinis, consortes sunt cum Episcopis: & similiter in Doctrina Populorum & in officio prædicandi: actum propter auctoritatem, summo Sacerdoti Clericorum Ordinatio reservata est: Concil. Aquisgran. primum, Can. 8.*

Euangelium tribuit his qui præsunt Ecclesiæ Mandatum docendi Evangelii, remittendi peccata, administrandi Sacramenta: præterea jurisdictionem; videlicet Mandatum Excommunicandi eos quorum nota sunt crimina, & Resipiscentes rursum absolvendi: Ac Omnium Confessione, etiam adversariorum liquet, hanc potestatem Jure Divino *communem esse* Omnibus *qui præsunt Ecclesiæ, sive Pastores vocentur, sive Presbyteri, Sive Episcopi. Scriptum* Philip. Melanch. *in Conventu Smalcald. Anno* 1540. *a præcipuis illarum Ecclesiarum Doctoribus communi Consensu comprobatum de potestate & jurisdictione Episcoporum.*

1. For the first, Edifying of the Church by word and Sacraments, though we feare they will some of them at least scarce owne this as *their proper worke* (for some have beene cited into the *High Commission* for saying, it belongs to them) yet Sir we are sure, Scripture makes it *a part*, a *chiefe* of the Episcopall office; for so in the 1 *Pet* 5. 2. they are said to doe the worke of a Bishop, when they doe feede the flocke of God. And this is such a worke as *we* hope their *Lordships* will give the poore Presbyters leave to share with them in: or if not, we will tell them that the Apostle *Peter* in that forecited place, and the Apostle *Paul, Acts.* 20. binds this worke upon our hands, and *Woe unto us if we preach not the Gospell.*

ἐπισκοπεῖν, ποιμαίνειν.

But this branch of Episcopall and Presbyteriall office we passe with brevity, because in this there lies not so much controversie as in the next; which they doe more wholly *Impropriate* to themselves: the power of Ordination.

Which power, that it was in former times in the hands of Presbyters appeares 1 *Tim.* 4. 14. *Neglect not the gift which was given thee by Prophesie, and by the laying on of the hands of the Presbytery.* The gift here spoken of is the Ministeriall gift, the exercise whereof, the Apostle exhorts *Timothy* not to neglect, which saith he, he had received,

not

not by the laying on of the hands of one single man, whether *Apostle*, or *Bishop*, or *Presbyter*; But τὸ πρεσβυτέριον the Presbytery, that is, the *whole company* of Presbyters, for in that sense onely wee finde τὸ πρεσβυτέριον taken in Scripture, as in *Luke* 22. vers. 66. *Act.* 22. vers. 5. which the Christian Church called the *Ecclesiasticall Senate*, as *Jerom* in *Isay* 3. *Nos habemus in Ecclesia Senatum nostrum, Cœtum Presbyterorum*, & an *Apostolicall Senate*: συνέδριον Ἀποστόλων *Ignatius Epis. ad Magnes*: and some times πρεσβυτήριον, *Concil. Ancyr. Can.* 18.

Jerom. Isa. 3.

Igna. Epis. ad Magnes.

Conc. Ancyr. Can. 18.

And though the Apostle in his second Epistle to *Tim.* 1. 6. makes mention of the laying on of his hands; yet to maintaine the Harmony of Scripture, it must not be denied, but there was imposition of hands by the Presbytery, as well as by himselfe, & so it was a joynt act; So that in this there is no more difference then in the former.

And if there be no difference betweene Presbyters in feeding or ordaining, let us see if there be any in the third part of their office of *Ruling*, which though our *Bishops* assume wholy to themselves, yet we shall discover, that it hath beene committed to and exercised by *Presbyteriall* hands.

For who are they of whom the Scripture speakes, *Heb.* 13.17. *Obey them that have the Rule over you, for they watch for your soules, as they that must give an account, &c.*

Here all such as watch over the soules of Gods people, are intituled *to rule* over them. So that unlesse *Bishops* will say, that they *only watch* over the soules of Gods people, and are *only to give an account* for them: they cannot challenge to themselves the *sole rule* over them. And if the *Bishops* can give us good security, that they will acquit us from *giving up our account to God* for the soules of his people, we will quit our plea, and resigne to them the sole rule over them.

So againe in the 1 *Thessa.* 5. 12. *Know them which labour amongst you, and are over you in the Lord, and admonish you.*

In which words are contained these truthes; First that

in one Church (for the *Theſſalonians* were but one Church, 1 *Ca.*) there was not ὁ πρωτος ἀμηρ: but οἱ πρωτοι ἀνδρες; not *one chiefe Biſhop* or *Preſident*, but the *Preſidency was in many*.

2. Secondly, that this *preſidency* was of ſuch as laboured in the word and Doctrine.

3. Thirdly, that the Cenſures of the Church were managed not by one, but by them all in *Communi*. *Them that admoniſh you.*

4. Fourthly, that there was among them a *Parity*, for the Apoſtles bids *know them* in an *Indifferency*, not diſcriminating one from another: yea ſuch was the rule that Elders had, that S. *Peter* thought it needfull to make an exhortation to them to uſe their power with *Moderation*, not *Lording it over Gods Heritage*, 1 Pet. 5. 3.

By this time we have ſufficiently proved from Scripture, that *Biſhops* and *Preſbyters* are the ſame in name, in Office, in Edifying the Church, in power of Ordination and Iuriſdiction; we ſumme up all that hath beene ſpoken in one argument.

They which have the *ſame Name*, the *ſame Ordination* to their Office, the *ſame qualification* for *their Office*, the *ſame worke* to feede the *flock* of God, to *ordaine paſtors* and *Elders*, to *Rule*, and *Governe*; they are one and the ſame Office: but ſuch are *Biſhops* and *presbyters*, *Ergo*.

Sect. VI.

BUt the dint of all this *Scripture*, the *Remonſtrant* would elude, by obtruding upon his reader *a commentary* (as he calls it) of *the Apoſtles own practiſe* (which hee would force to contradict their own rules) to which he *ſuperadds the unqueſtiõable gloſſe of the cleare practiſe of their immediate ſucceſſors in this adminiſtration*. For the Apoſtles practiſe, we have already diſcovered it, from the Apoſtles own writings; and for his Gloſſe he ſuperadds, if it corrupts not the Text we ſhall admit it; but if it doe, we muſt anſwer with *Tertullian*, *Id verum quodcunq; primum*

Pag. 20.

Tertull.

mum: id adulterum quod posterius, whatsoever is first is true; but that which is latter is adulterous.

In the examination of this Gloſſe, to avoyd needleſſe Controverſie. Firſt, wee take for granted by both ſides, that the firſt and beſt Antiquitie, uſed the *names of Biſhops* and *Presbyters* promiſcuouſly. Secondly, that in proceſſe of time, ſome one was honoured with the name of *Biſhop*, and the reſt were called *Presbyters* or *Cleri*. Thirdly, that this was not *Nomen inane*, but there was ſome kinde of Imparitie betweene him and the reſt of the Preſbyters.

Yet in this we differ; that they ſay, this *Impropriation* of name, and *Imparity of place, is of Divine Right and Apoſtolicall Inſtitution:* we affirme both to be occaſionall, and of humane Invention; and undertake to ſhew out of Antiquitie, both the *occaſion upon which*, and the *Perſons by whom this Imparity* was brought into the Church.

On our parts ſtands *Jerome* and *Ambroſe*, and others, whom we doubt not but our Remonſtrant wil grant a place among his Gloſſators: Saint *Ierome* tells us in 1 *Tit.*

Idem eſt ergo Presbyter qui Epiſcopus: & antequam Diaboli inſtinctu, ſtudia in Religione fierent, & diceretur in populis, ego ſum Pauli, *ego* Apollo, *ego* Cephæ, *Communi Presbyterorum Conſilio eccleſiæ gubernabantur. Poſtquam verò unuſquiſq; eos quos baptizaverat ſuos putabat eſſe, non Chriſti; in toto Orbe decretum eſt, ut unus de Presbyteris electus ſuperponeretur cæteris, ad quem omnis Eccleſiæ Cura pertineret, & ſchiſmatum ſemina*

A Presbyter and a Biſhop is the ſame: and before there were through the Devils inſtinct, diviſions in Religion, and the people began to ſay, I am of *Paul*, and I of *Apollo*, and I of *Cephas*, The Churches were governed by the Common Counſell of the Presbyters: But after that each man began to account thoſe whom hee had baptized his owne, and not Chriſts; it was decreed thorow the whole world, that one of the Presbyters ſhould be ſet over the reſt; to whom the Care of all the Church ſhould belong, that the

tollerentur. Putat aliquis non Scripturarum, ſed noſtram eſſe ſententiam, Epiſcopum & Presbyterum unum eſſe, & alind ætatis, alind eſſe nomen officii, relegat Apoſtoli ad Philippenſes *verba, dicentis,* Paulus & Timotheus *ſervi Ieſu Chriſti qui ſunt* Philippis, *cum Epiſcopis & Diaconis, &c.* Philippi *una eſt urbs* Macedoniæ, *& certè in unâ Civitate non poterant plures eſſe (ut nuncupantur) Epiſcopi, &c. ſicut ergo Presbyteri ſciant ſe ex Eccleſiæ conſuetudine ei qui ſibi præpoſitus fuerit eſſe ſubjectos; Ita Epiſcopi noverint ſe magis conſuetudine, quam diſpoſitionis Dominicæ veritate Presbyteris eſſe majores, & in Communi debere Eccleſiam regere.*

ſeeds of ſchiſme might be taken away. Thinkes any, that this is my opinion, and not the opinion of the Scripture, that a Biſhop and an Elder is the ſame, let him reade the words of the Apoſtle to the *Philippians*, ſaying, *Paul* and *Timothy*, the ſervants of Jeſus Chriſt, to them that are at *Philippi*, with the Biſhops & Deacons. *Philippi* is one City of *Macedonia*, and certainly in one Citie there could not be *many Biſhops* (as they are now called, &c.) and after the allegations of many other Scriptures, he concludes thus; as the Elders therefore may know, that they are to be ſubject to him that is ſet over them by the Cuſtome of the Church; ſo *let the Biſhops know, that it is more from cuſtome, then from any true diſpenſation from the Lord, that they are above the Presbyters, and that they ought to rule the Church in common.*

In which words of *Ierome*, theſe five things preſent themſelves to the Readers view;

1. Firſt, that *Biſhops* and *Presbyters* are originally the ſame; *Idem ergo eſt Presbyter qui Epiſcopus.*

2. Secondly, that that Imparitie that was in his time betweene Biſhops and Elders, was grounded upon Eccleſiaſticall Cuſtome, and not upon divine Inſtitution; *Epiſcopi noverint, &c.*

3. Thirdly, that this was not his private judgement, but the judgement of Scripture; *Putat aliquis, &c.*

4. Fourthly, that before this Prioritie was upon this occaſion

sion started, the Church was governed *Communi Presbyterorum Consilio*, by the Counsell of the presbyters in common, and that even after this imparity, it ought to be so governed; *Sciant Episcopi se Ecclesiam debere in communi regere.*

Fifthly, that the occasion of this Imparity and Superiority of Bishops above Elders, was the divisions which through the Devils instinct fell among the Churches; *Postquam verò Diaboli instinctu.*

Saravia would take advantage of this place, to deduce this Imparity as high as from the Apostles times, because even then they began to say, *I am of Paul, and I of Apollos:* but sure S. *Ierome* was not so weake as this man would make him, to speake Inconsistencies; and when *he propounds* it to himselfe, to prove that *Bishops* and *Presbyters* are in *Scripture* the same, to let fall words that should confute his own proposition: whereas therefore S. *Ierome* saith, that *after men began to say, I am of Paul, and I of Apollos, &c. it was decreed that one of the Presbyters should be set over the rest, &c.* This is spoken indeed in the *Apostles phrase*, but *not of the Apostles times*, else to what purpose is that coacervation of texts that followes?

But suppose it should be granted to be of Apostolicall antiquity (which yet we grant not, having proved the contrary) yet it appeares: it was not of *Apostolicall intention*, but of *Diabolicall occasion*: And though the Divell by kindling Divisions in the Church, did minister *Occasion* to the invention of the primacy or prelacy or one for the suppressing of Schisme; yet there is just cause to thinke, that the Spirit of God in his Apostles was never the author of this Invention.

1. First, because we reade in the Apostles dayes there were Divisions, *Rom.* 16. 7. and Schismes, 1 *Cor.* 3. 3. & 11. 18. yet the Apostle was not directed by the holy Ghost to ordaine Bishops for the taking away of those Divisions: Neither in the rules hee prescribes for the healing of those breaches, doth hee mention *Bishops* for that end: Nor in the Directions given to *Timothy* and *Ti-*

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tus for the *Ordination of Biſhops or Elders*, doth he mention this as one end of their *Ordination*, or *one peculiar duty of their office*. And though the Apoſtle ſaith, *Oportet hæreſes inter vos eſſe, ut qui probati ſunt manifeſti fiant inter vos*; yet the apoſtle no where ſaith, *Oportet Epiſcopos eſſe, ut tollantur hæreſes, quæ manifeſtæ fiunt.*

2. Secondly, becauſe as Doctor *Whitaker* ſaith, the remedy deviſed hath proved worſe then the diſeaſe, which doth never happen to that remedy whereof the holy Ghoſt is the author.

3. Thirdly, becauſe the holy Ghoſt, who could foreſee what would enſue thereupon, would never ordaine that for a remedy, which would not onely be ineffectuall to the cutting off of evill, but become a ſtirrup for Antichriſt to get into his ſaddle. For if there be a neceſſity of ſetting up one *Biſhop* over many *presbyters* for preventing ſchiſmes, there is as great a neceſſity of ſetting up one *Archbiſhop over many Biſhops*, and one *patriarch over many Archbiſhops*, and one *pope over all*, unleſſe men will imagine, that there is a danger of ſchiſme only among *presbyters*, and not among *Biſhops and Archbiſhops*, which is contrary to *reaſon, truth, Hiſtory*, and our own *Experience*.

And leſt our adverſaries ſhould appeale from *Hierome* as an incompetent Judge in this caſe, becauſe a Presbyter, and ſo a party: we wil therefore ſubjoyne the judgements of other ancient Fathers who were themſelves biſhops.

The Commentaries that goe under the name of Saint *Ambroſe* upon *Epheſ.* 4. mention another occaſion of this Diſcrimination or priority; and that was [a] the increaſe and dilatation of the Church, upon occaſion whereof they did ordaine rectors or Governours, and other officers in the Church; yet this he grants, that this did differ from the former orders of the Church, and from apoſtolicall Writ.

[a] *At ubi omnia Loca Circumplexa eſt Eccleſia, Conventicula conſtituta ſunt: & caperunt Rectores: & Cætera Officia in Eccleſiis ſunt ordinata. Capit aliut ordine & Providentia gubernari Eccleſia. Ideo non per omnia conveniunt Scripta Apoſtoli ordinationi quæ nunc in Eccleſia eſt, quia hæc inter ipſa principia ſcripta ſunt. Nam & Timotheum à ſe Presbyterum Creatum Epiſcopum vocat, &c. Sed quia caperunt ſequentes Presbyteri indigni inveniri ad primatus tenendos, immutata eſt ratio, &c.*

And

And this Rectorship or Priority was devolved at first from one Elder to another by Succession, when hee who was in the place was removed, the next in order among the Elders Succeeded. But this was afterwards changed, and that unworthy men might not bee preferred, it was made a matter of election, and not a matter of Succession. Thus much we finde concerning the occasion of this imparity, enough to shew, it is not of Divine Authority.

For the second thing, the persons who brought in this Imparity, the same Authours tells us: the Presbyters themselves brought it in; witnesse *Hierome ad Evag.* *Alexandriæ Presbyteri unum ex se electum in Excelsiori gradu collocatum, Episcopum nominabant, quomodo si exercitus Imperatorem faceret, aut Diaconi de se Archidiaconum.* The Presbyters of *Alexandria* did call him their *Bishop*, whom they had chosen from among *themselves*, and placed in a higher degree, as if an army should make an Emperour, or the Deacons an Archdeacon. *Hierom ad Evag.*

Ambrose upon the fourth of the *Ephesians* tells us, it was done by *a Councell*, and although he neither name the Time nor place of the *Councell*, yet ascribing it to a *Councell* hee grants it not to be Apostolicall: this gave occasion to others to fixe it upon Custome as *Hieronym.* in *Tit.* and *August. Epist.* 19. *secundùm honorum vocabula quæ Ecclesiæ usus obtinuit Episcopatus Presbyterio major est.* And had that ἀρχιερωσύνη or Prelacie had the Seale and confirmation of *Divine* or *Apostolicall Authority*, *Gregory Nazianzene* would never in such a Patheticke manner have wished the Abolition of it, as hee doth in his 28. Oration. *Ambros. ubi prius.* *Grego. Naz. Orat.* 28.

And now *where is that acknowledgement, and conveyance of Imparitie and Iurisdiction which* saith this Remonstrant *was derived from the Apostles hands, and deduced in an uninterrupted line unto this day: where is it?* we find no such *Imparity delivered from Apostolicall hands*, nor *acknowledged* in Apostolicall writings; yet had there *beene such an acknowledgement and conveyance of imparity*: how this should have *Pag.* 21. 22.

beene deduced to us in an uninterrupted Line, wee know not, unlesse our *Bishops* will draw the Line of *their Pedigree* through the *loynes of Antichrist*, and *joyne issue*, and *mingle blood with Rome*: which it seemes they will rather doe then lose this plea for their *regnum aegyptiu*: *their tyrannicall prerogative*, as *Nazianzen* calls it.

Greg. Nazi. vbi prius.

Suffer us therefore humbly to appeale to your Honours, whether this Remonstrant hath not given sentence against himselfe, who is so confident of the Evidence of his cause, that he doth not feare to say, if there can be better *Evidence under Heaven for any matter of fact then there* is for his Episcopacy: Let EPISCOPACY BEFOR EVER ABANDONED OVT OF THE CHVRCH OF GOD.

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SECT. VII.

YEt it seemes himselfe in the height of his confidence was not without Jelousies, of some thing might be spoken against his Cause, therefore he seemes to heare, what is spoken against it.

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That the Apostles Bishops and ours are two: there was no other then a Parochiall Pastor, a Preaching Presbyter without inequality, without any Rule over his brethren. Ours claime an eminent Superiority, and a power of Ordination and Iurisdiction unknowne to the Primitive times.

That this which hee supposeth hee heares us say is Scripture Truth we have shewed already, &c. that there *was a parity between Presbyters and Bishops*: *and that eminent superioritie and power of Ordination and Iurisdiction which our Bishops claime*, was unknowne to Scripture, and are now prepared by *Gods assistance* to prove, it was unknowne to primitive times.

But how doth this Remonstrant meete with this Reply: ALAS ALAS HOVV GOOD PEOPLE may be abused by misinformation! It seemes the man Judged this Reply so poore as in his thoughts it was more worthy of his *pitty*, then *of his paines* to answer, or rather knew

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there was more in this Reply, then hee knew how to answer, and therefore waves it with his *Rethoricke*.

And this we rather thinke, because hee knowes but little in *Antiquity*, that knowes not, that there is so vast a difference betweene our Bishops, and those that were not onely in the Apostles dayes (whom wee have proved to be undistinguished from Presbyters) But those Bishops that were in the Church 400 yeares after, when there began to bee some discrimination, that *Episcopacy* may well be likened to the Shippe *Argo*, that was so often repaired, as there was nothing left of the *First Materialls*; yet stil it challenged *the first Name*.

Which difference we spread before your Honours in three particulars: first in point of Election to their office; secondly, in point of Execution of their office; thirdly, in point of state-Imployment.

First (having discovered already upon what *occasion* this priority began to have existence in the Church, and from whom it first received its being, not from *God* but from *Consent* and *Custome* of the *Churches*, according to *Ambrose*, *Ierom*, *Augustine*, *&c.*) Wee come now to Declare what was the manner of Election unto this Prioritie in these times, and to shew first, how therein these Bishops did differ from ours: for all their Elections were ordered by the privity, consent, and approbation of *the people*, where the *Bishops* was to serve. Were there no other Authours to make this good, *Cyprian* alone would doe it, among other places let his 68. Epistle witnesse, where he saith [a] *plebs Maxime habet potestatem, &c.* The people specially have power either of chusing worthy Priests, or rejecting the unworthy: for this is derived from *Divine Authority*, that the Priests should bee chosen in the presence of the people, before all their eyes and

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apptoved as fit and worthy by their publike vote and Testimony. This hee proves by the Testimonie of Sacred writ both Old and New. Where wee observe first,

1. that the speciall power of Judging of the worthinesse or

2. unworthinesse of a man for the Prelacy was in the breast of the People. Secondly, the speciall power of chooſing or rejecting to his place according as they Judged him

3. worthy or unworthy resided in the People. *Plebs maximé Habet potestatem, &c.* Thirdly, that this power did descend upon the People *De Divina Authoritate.*

Nor was this the Judgement of one Sole man, but of an *Affrican* Synod consulted by the Spanish Churches in point of Election, as the inscription of the Epistle shewes.

a Κατὰ δὲ τὰς ἐκκλησιαστικὰς κανόνας, καὶ κατὰ τὸ τῦ παύλυ ῥῆμα, — πάντα κατοικτρὸν ἐξισταθῆναι τὸ, καὶ περιχθῆναι, παρὰ τῶν αἰτιωμένων λαῶν καὶ κληρικῶν —— τῦτο δὲ τὰς μὲν ἐκκλησιαστικὰς κανόνας παραλύσει, τὰ δὲ ἔθνη βλασφημῖν ἀναγκάζει. *Athanas. Epist. ad Othodoxos.*

a The Obtrusion of a Bishop upon the Church of *Alexandria* without the Presence, desire and vote of the Clergie or People is Condemned by *Athanasius* not onely as a breach of Canon, but as a Transgression of Apostolicall prescript, and that it did compell or necessitate the heathen to blaspheme.

Nor did onely *Christian Bishops*, but *Christian Princes* acknowledge the Right and power of Election of Bishops to be in the People; so that *admired Constantine* the great Promover and Patron of the peace of the *Christian Church* writing to the Church of *Nicomedia* against *Eusebius* and *Theognius*, tells them the ready way to lay asleepe the Tumults that did then disturbe the Church about the Election of a Bishop was, *si modo Episcopum fidelem & integrum nacti fuerint, quod quidem in præsentia in vestrâ situm est potestate, quodque etiam dudum penes vestrum Judicium fuerat, nisi Eusebius de quo dixi prævo eorum, qui eum juverunt Consilio hâc præceps ruisset & rectum Eligendi Ordinem impudenter conturbasset. Gelas in Act. Concil. Nicen. part. 3.* if they would get a faithfull and upright Bishop

which

which ſaith he, is in *your power preſently to doe*; and was long agoe, if *Euſebius* with the ayd of his faction, had not riſhed in upon you, and impudently diſturbed the *right Order of Election.*

That which this ſacred Emperour calls the *right order of Election*; what is it but the Election by the people? in whoſe power, he ſaith, it then was and long had beene to chooſe a *Biſhop*: and by whoſe power the next *Biſhop* was choſen. So the ſame Author tells us, that after *Euſebius* and *Theognius* were caſt out of their ſeverall ſeats for *Arianiſme*, by the Councell of *Nice*, others were appointed in their roomes by the *Clergy and people* of each Dioceſſe. *Idem ubi ſupra.*

To this Election in *Nicomedia*, wee could (if it were needfull in ſo cleare a Truth) adde many the like Preſidents of popular Elections; which for brevities ſake, we paſſe over. Not queſtioning, but that which hath beene ſpoken, is ſufficient to informe the intelligent Reader, that our Biſhops and the Biſhops of former times, are TVVO *in point of Election.* *Cyprian, Cornelius, Athanaſius*, and others.

SECT. VIII.

A Second thing wherein we have undertaken to *ſhew*, that our *Biſhops* and the *Biſhops* of former times, are TVVO, is in the Execution of their Office: and here there are three things, wherein he that will not *wilfully ſhut his eyes againſt all light*, may ſee a Latitude of *difference* betweene ours and former Biſhops. Firſt, in that *Sole Juriſdiction* which our Biſhops aſſume to themſelves. Secondly, in the *Delegation* they make of the *power of exerciſing* this Juriſdiction unto others. Thirdly, in the *Way of the exertiſe of that power.*

For the firſt of theſe, *Their ſole Juriſdiction*; That our *Biſhops* aſſume this to themſelves, it is *knowne* and *felt*, and that this *Sole Juriſdiction* was a *ſtranger*, a *Monſter* to former times, wee ſhall now prove, and make cleare, that the power of *Ordination*, *Admonition*, *Excommunication*,

Absolution, was not in the hands of any sole man.

Cypr. Epist. 33. First, for *Ordination*, *Cyprian* in his exile writing to his Charge, certifies them, that *Aurelius was ordained by him and his Colleagues, who were present with him*; who were these Colleagues, but his Presbyters? as he himselfe expounds it, writing to *Lucius* in his owne name, and the *Epist. 58.* name of his Clergie and people, *Ego & Collegæ & fraternitas omnis, &c.* I and my Colleagues, and my whole people send these Letters to you, &c. So that it is cleare in *Cyprians* time, *Presbyters* had a hand in *Ordination*, and *Bishops* did not Ordaine alone. *Firmilianus* saith of them *apud Cypr. Epist. 75.* that rule in the Church, *Quod baptizandi, MANUM IMPONENDI ET ORDINANDI, possident potestatem.* And who those be, he expresseth a little before, *SENIORES & Præpositi*: by whom the *Presbyters* as well as the *Bishops* are understood.

And as these places prove, that *Bishops* in the Primitive time, could not ordaine alone without the *Presbyters*; so there are that give us light to understand, that the *Presbyters* might ordaine without the *Bishop*. The Author of the Comment upon the *Ephesians*, that goes under the name of *Ambrose*, saith, *Apud Ægyptum Presbyteri consignant, si præsens non sit Episcopus, In Egypt the Presbyters ordaine, if the Bishop be not present*, so saith *Augustine* in the same words; and the *Chorepiscopus, who was but a Presbyter, had power to impose hands, and to ordaine within his precincts, with the Bishops Licence. Now *Licences* conferre not a *power* to him that hath it not, but onely *a facultie to exercise that power he hath*.

Cum jure divino non sint diversi gradus Episcopi et Pastores: Manifestum est ordinationem in suâ Ecclesiâ factam JURE DIVINO RATAM esse. Itaque cum Episcopi ordinarii fiant hostes Ecclesiæ aut nolunt ordinationē impertire, Ecclesia retinet jus suum. Melanch. ubi supra, pag. Concil. Antioc. Can. 10. & Ancyr. Can. 13.

The Iniquitie of our times hath beene such, that a Minister may not *Preach* to his owne flocke, without a *Licence*: doth this Licence *make a man a Minister*, and give him *power to preach*, or onely a *facultie* and *libertie* to exercise that power? Should a Bishop give a *Laike* a *Licence* to preach, or to ordaine, doth that Licence make him a Minister, or a Bishop? Sure all will say, no: why? because in the Laike there is not *Actus primus*, the roote and principle of that power, which Licence onely opens

away

a way to the exercise of; and therefore that must bee concluded to be in those Chorepiscopi, or Presbyters, by vertue of their place and calling, and not by vertue of a Licence. So that the *power of Ordination* was so farre from residing in the *Bishop* alone, as that the *Presbyters* and *Chorepiscopi* had power to ordaine as well as he.

Neither was this onely a matter of *Ecclesiasticall Custome*, but of *Ecclesiasticall Constitution*, which binds the *Bishop*;

First, in all his Ordinations to consult with his Clergy; *Ut Episcopus sine Consilio Clericorum suorum Clericos non ordinet; That the Bishop shall not ordaine a Clergy man without the counsel of the Clergy*; this was *Cyprians* practice, *Epist.* 33. Concil 4. Carthag. Can. 22.

Secondly, in his Ordinations to take the concurrent assistance of his Presbyters; *Cum ordinatur Presbyter, Episcopo eum benedicente, & manum super caput ejus tenente, etiam omnes Presbyteri qui praesentes sunt, manus suas juxta manum Episcopi super caput illius tenent*; When a Presbyter is ordained, the Bishop blessing him, and holding his hand upon his head, *all the Presbyters* that are present, shall likewise lay their hands upon his head, with the hands of the Bishop. In which Canon, we have the unanimous vote of two hundred and fourteene Bishops, declaring that the power of *Ordination* is in the hands of Presbyters as well as Bishops. 2. Ibid. Can 3.

And whereas it may be objected, that *Hierome* and *Chrysostome*, affirming Bishops to differ from Presbyters in the power of Ordination; seeme to imply, that that power is soly theirs: Here we desire it may be observed; Hieronym. in Epist. ad Evag. Chrysost. Hom. 11. in 1 ad Tit.

First, that these Fathers put all the difference that lyes betweene Bishops and Presbyters, to be in point of Ordination. *Quid facit Episcopus, quod non facit Presbyter excepta Ordinatione*. And therefore *Chrysostome* himselfe confesseth, that in his dayes there was little or no difference between a Bishop and a Presbyter. *Inter Episcopũ et Presbyterũ interest fermè nihil, &c.* 1 Chrysost. upon the 1 Tim.

Secondly, That this difference is not so to be understood, as if these Fathers did hold it to be by divine right (as *Bellarmine* and our Episcopall men would make us beleeve) but by a humane constitution. And therefore they doe not speak *De jure*, but *de facto*, *Quid facit, &c.* not *quid debet facere*. And this *Hierom* confesseth. So *Leo prim. ep.* 88. upon complaints of unlawfull Ordinations, writing to the Germane and French Bishops, Libro de septem Ordinibus.

shops reckons up what things are reserved to the Bishops. Among which he set down *Presbyterorum & Diaconorum consecratio*, and then adds, *Quæ omnia solis deberi summis Pontificibus Authoritate Canonum præcipitur*: So that for this power of Ordination, they are more beholden to the Canon of the Church, then to the Canon of Gods Word.

Concil. Aquisgra. 1. Can 8. Solum propter authoritatem Clericorum ordinatio et consecratio reservata est summo Sacerdoti.

Thirdly, we answer that this very humane difference was not in the Primitive Antiquity. It was not so in *Cyprians* time, as we even now shewed. And when it did prevaile, it was but a particular custome (and sometimes usurpation) of some Churches. For it was otherwise appointed in the Councell of Carthage, and in Egypt, and other places, as is declared in the former part of this Section; And even in *Chrysostomes* time, it was so little approved of, that it was one great accusation against *Chrysostome* himselfe, *That hee made Ordinations without the Presbytery, and without the consent of his Clergie.* This is quoted by Bishop *Downam, lib. 1. cap. 8. pag. 176.*

SECT. IX.

NOr had the *Bishop* of former times more right to the power of *sole Jurisdiction*, then of *sole Ordination*: And here we have *Confitentem reum*, our very Adversaries confesse the Votes of Antiquity are with us.

Bilson. Spalat. Franc. à Sancta Clara.

Cyprian professeth, that *hee would doe nothing without the Clergie*; nay, *he could doe nothing without them*; nay, *hee durst not take upon him alone* to determine that which of *right did belong to all*: and had hee or any other done so, the fourth Councell of Carthage condemnes the Sentence of the Bishop, as *Irrita nisi Clericorum sententiâ confirmetur.*

Cyp. Epist. 6. & 28.

18. Concil. 4. Carthag. Can. 23. Vid Ruff. Hist. lib. 10. cap 9. Sozo. li. 2. c 23. Possidon. de vita Aug. c. 4. Orig. Hom. 11. in Exo. pag 97.

Would yee know the particulars, wherein the Bishops had no power of Judicature without their Presbyters.

I

First, in judging and censuring Presbyters themselves, and their Doctrine; For this the Canon Law in *Gratian* is full and cleare: *Episcopus non potest Judicare Presbyterum vel Diaconum sine Synodo & Senioribus*: Thus *Basil* counselled and practised, *epist. 75.* So *Ambr. lib. 10 epist. 80. Cyrill in epist. ad Johannem Antiochen.* Thus *Gregory ad Johan. Panormitan. lib. 11. epist. 49.*

Decret. part. 2. Can. 15 que. 7. Per totum & parte 1 Dist. 93. cap. 5. 6.

2.

Secondly, in judging of the Conversation or Crimes of any of the members of the Church: *Penes Presbyteros est Disciplina que facit homines meliores*; That Discipline that workes *emendation* in men, is in the power of the

Clem. Alex. Stromat. lib. 7.

Elders

Elders. And therefore when any was questioned in point of conversation, hee was brought, saith *Tertullian*, into the *Congregation* where were *Exhortations*, *Castigations*, and *Divine censures*: And who had the chiefe stroke in these Censures, he tells us after: *Præsident probati quique seniores*; *All the approved Elders sit as Presidents.* *Tertull. Apol. adversus Gent.*

And those censures that passed by the whole Presbytery were more approved by the *Church* in Ancient times, then such as were passed by one man; for wee finde that when *Syagrius* and *Ambrose* passed Sentence in the same case, the *Church* was unsatisfied in the Sentence of *Syagrius*, because he past it *sine alicujus fratris consilio*, without the counsell or consent of any of his *Brethren.* But were pacified with the sentence of Saint *Ambrose*: because, saith hee, *Hoc Judicium Nostrum cum fratribus & consacerdotibus participatum processerit.* *Ambros. Epist. ad Syagrium.*

Nor was there any kinde of censures that the Bishops did administer alone: Admonitions were given by the *Elders*; *Augustine* tells us the Elders did admonish such as were offenders; to the same purpose speakes *Origen contra Celsum. Lib. 3.* *Aug. de verb. Apost. Ser. 19.*

[a] So excommunication, though that being the dreadfullest thunder of the Church, and as *Tertullian* calls it, *summum præjudicium futuri Judicij*, the great fore-runner of the Judgement of God, was never vibrated but by the hand of those that laboured in the Word and Doctrine: yet was no one man in the Church invested with this power more then another.

Therefore saith [b] *Hierom*; *Presbytero si peccavero licet me tradere Satanæ in interitum carnis.* If I sinne, a Presbyter (not a Bishop onely) may deliver me to Satan, to the destruction, &c. where the Reader may please to take notice that Saint *Hierom* speakes not of one particular Presbyter, but of the Order of *Presbyters.*

The same S. *Hierom* saith againe, *Sunt quos Ecclesia reprehendit, quos interdum abjicit, in quos nonnunquam Episcoporum & Clericorum censura desævit.* There be some whom the Church reproves, and some which shee casts out; against

a *Constat, Jurisdictionem illam excommunicandi reos manifestorum criminum pertinere ad omnes Pastores, hanc ad se solos tyrannicè transtulerunt, & ad quæstum contulerunt Episcopi, Melanc. ubi sup.*

b *Hieron. Epist. ad Heliodor.*

Ep. ad Demet.

against whom the censures of *Bishops and Presbyters* sharply proceed; where we see, the Censures whereby wicked men were cast out of the Church, were not the sole hands of the Bishops, but likewise in the hands of Presbyters.

Syricius Bishop of *Rome* signifies to the Church of *Millaine*, that *Jovinianus*, *Auxentius*, &c. were cast out of the Church for ever, and he sets downe how they did it, *Omnium Nostrum tam Presbyterorum quam Diaconorum, quam totius etiam cleri scisitata fuit sententia.* There was a concurrence of all Presbyters, Deacons, and the whole Clergie in that sentence of Excommunication.

Ambros. lib. 10 Epist. 80.

The truth herein may be further evidenced by this, because the whole Clergie as well as the Bishops imposed hands upon such, as repenting were absolved: *Nec ad communicationem* (saith *Cypr an*) *venire quis possit, nisi prius ab Episcopo & Clero Manus illi fuerit imposita*: No man that hath beene excommunicated might returne to Church-Communion, before hands had been laid upon him by the Bishop and Clergie.

Cypr. Epist. 12. And this was the custome saith *Cyprian* in *minoribus delictis.*

Also writing to his Clergie concerning lapsed Christians, he tells them, *Exomologesi facta & manu eis a vobis in pœnitentiam imposita, &c.* that after confession and the *laying on their hands*, they might be commended unto God: so when certaine returning from their heresie were to be received into the Church at *Rome* in the time of *Cornelius*, they came before the *Presbyterie*, and therefore confessed their sinnes, and so were admitted.

Cypr. Epist 46. vide etiam Cypr Epist. 6.

But though the sentence of Excommunication was managed onely by the hand of those that laboured in the Word and Doctrine, yet we will not conceale from you, that neither Excommunication nor absolution did passe without the *knowledge and approbation* of the body of the Church, to which the Delinquent did belong.

So we have learned out of *Tertullian*, that their censures were ordered in their publike assemblies; and good reason, because the people were to forbeare communion with such, 2 *Thes.* 3. 6, 14, 15. and publick Censures of

Tertul Apol. adver Gent. cap. 39.

the

the Church were inflicted not onely for the Emendation of delinquents, but for the admonition of others, and therefore ought to be administred in publick that others might feare. 1 *Tim.* 5. 20. *Origen* speaking of the Duty and Power of the Church in cutting off a scandalous Person though a Presbyter: making the case his owne he saith thus: *In uno consensu Ecclesiæ universæ conspirans excidat me dextram suam & projiciat à se*, He would have the consent of the whole Church in that Act. *Origen. Hom. 7. in Josh.*

And when the lapsed Christians were received againe into the Church, the Peoples consent was required therein; else why should *Cyprian* say, *Vix plebi persuadeo imò extorqueo ut tales patiantur admitti*: I can scarce perswade the people to suffer such to be admitted: and in another Epistle written to his people in his Banishment, he promiseth to examine all things, they being present and judging. *Examinabuntur singula præsentibus & judicantibus vobis.* *Cypr. Epist. 55.* *Cypr. Epist. 11. ad plebem.*

But of this power of the People wee shall have a further occasion to speak afterwards, when we come to discourse of *Governing Elders*.

Onely may it please your Honours from hence to take notice, how unjustly our Bishops have invaded this right and power of Presbyters and people in Church censures, and devesting both of it, have girt it wholly upon themselves, and how herein they and the Bishops of former times are TWO.

Sect. X.

AND as our Bishops, and the Bishops of former times are TWO in point of *Sole Jurisdiction*, so also in the *Delegation* of this power of *Jurisdiction* unto others: to their Chancellours, Commissaries, Officers, &c. Was ever such a thing as this heard of in the best primitive Times? that *men that never received Imposition of hands*, should not onely be received into assistance, but be *wholly intrusted with the power of Spirituall Jurisdiction*: Even

a *Indecorum est Laicum vicarium esse Episcopi, & seculares in Ecclesiâ judicare: in uno enim eodemque ofere non decet dispar professio quod etiam in lege Divina prohibetur dicente Mose, Non arabis in bove & asino simul.* Concil. Hisp. 1. a.

then when it is to be exercised over *such persons as have had hands laid upon them.*

We may observe in *Cyprian*, whilst persecution separated him from his Church, when questions did arise among his people, he doth not send them to his Chancellour or Commissarie; No, he was so farre from substituting any man (much lesse a *lay man*) to determine or give Judgement in such cases, that hee would not assume that power wholly to himselfe, but suspends his Judgement, till the hand of God should restore him to his Church againe, that with the advice and Counsell of the Presbyters, he might give sentence: as may appeare to any that shall peruse his Epistles.

Sure if God had ever led his Church to such a way of deputation, it would have been in such a case of Necessity as this was: or had any footsteps of such a course as this beene visible by this holy Martyr in the goings of former ages, hee needed not have deferred the determination of the question about the receiving of some penitent lapsed ones into the bosome of the Church againe, till his returne and the returne of his Clergie, as he doth.

Cyp. Epist. 28. We will instance in his 28 Epistle, wherein giving direction for the excommunicating of such as would rashly communicate with lapsed Christians, he gives this charge not to his *Chancellor or Commissarie*, or any other man upon whom he had devolved his power, and set him as his *Deputie or Vicar generall* in his absence, but *ad clerum*, to the whole Presbyterie.

Downam in the defence of his Sermon. *lib.* 1. *cap.* 8. This Truth is so cleare, that Bishop *Downam* the great Advocate of Episcopacie confesseth, that in *Ambrose* his time, & a good while after (which was about 400 yeers) til the Presbyters were in a manner wholly neglected, the Bishops had no *Ordinaries, Vicars, Chancellors*, or *Commissaries*, that were not *Clergie-men*: but this is but a *blind*, wherewith the Bishop would Dorre his Reader, for wee challenge any man to produce the names of any *Clergie-man* that was Vicar to *Ambrose*, or Chancellour to *Augustine*, or any other of the Bishops of these times; so

so that herein our Bishops and theirs are Two of

Sect. XI.

A Third branch wherein the difference betweene our Bishops, and the Bishops of former times, in point of Exercising their Jurisdiction, is visible, is the *way* or *manner* of exercising that power.

For brevities sake we will onely instance in their proceedings in Causes Criminall; where let them tell us, whether any good *Antiquity* can yeeld them one President for THEIR OATH EX OFFICIO, which hath been to their COURTS, as *Purgatory fire to the Popes Kitchin:* they have forgotten that old Maxime in the Civill Law, *Nemo tenetur prodere seipsum,* which as it is grounded upon naturall equity, so it is confirmed by a Law enacted by *Diocletian* and *Maximilian*, *Nimis grave est quod petitis, &c. It is too grievous that the adverse part should be required to the exhibition of such things as should create trouble to themselves. Understand therefore that you ought to bring proofes of your intentions, and not to extort them from your adversaries against themselves.* Cod. li. 4. Tit. 20. L. 7.

Shall the Lamp of Nature in the night of Ethnicisme enable Heathen Princes, (yea Persecutors) to see and enact thus much, and shall not the glorious Sunne of the Gospell convince these of their iniquities in transgressing this Law; that call themselves *the Fathers of the Church?*

If neither the *light of Nature*, nor *Gospell light* can, yet the Customs of the Church, to which they so oft appeale, may both convince them of this iniquitie, and discover to all the world the contrarietie of their proceedings, to the proceedings of former times, in this particular.

For *of Old*, both the Plaintiffe and Defendant were brought face to face, before the parties, in whose power it was to judge: which way of proceeding, *Athanasius* affirmes to be according to Scripture, the Law of God. And because these that condemned *Macarius*, did not *Athan. Apol.*

thus proceed, he condemnes their Sentence as malicious and unjuſt.

Of old, no Sentence paſſed againſt any man, but upon the Teſtimony of other witneſſes beſides the Accuſers: after Complaint exhibited, the firſt thing they applyed themſelves to, was to conſider the perſon and qualitie of the *Accuſer*, *Concil. prim. Conſtant. Can.* 6 Then they heard the *Witneſſes*, who were two at leaſt, *Can. Apoſt. Can.* 75. And theſe *witneſſes* muſt be ſuch, as might not be imagined to be *partiall*, nor to beare enmity nor malice againſt the party accuſed. *Ambroſ. Epiſt.* 64. ſo *Gratian*, *Cauſ.* 3. *qua.* 5. *cap. Quod ſuſpecti.*

Apud Zonaram.

Of old, None might be *party*, *witneſſe*, and *Judge*, which *Gratian* proves at large, *Cauſ.* 4. *qu.* 4. *cap. Nullus unquam præſumat accuſator ſimul eſſe, & Iudex & teſtis.*

We grant indeed the *Canon Law* permits in ſome caſes Tryall without *witneſſes*: *Si crimen ita publicum eſt, ne meritò debeat appellari notorium*; If the crime be ſo publique, that it may deſervedly be called *Notorious*. Which Law further determines what is notorious, ſaying, *Offenſam illam nos intelligimus manifeſtam, quæ vel per confeſſionem vel probationem legitimè nota fuerit, aut evidentiâ Rei, quæ nulla poſſit tergiverſatione celari*; We count that offence manifeſt, which either by confeſſion, or by lawfull proofe comes to be knowne, or by evidence of fact, ſo as it can be hid by no tergiverſations.

Greg. Decret. lib. 3. *Tit.* 2. *cap.* 8. *quâ vos.*

Decret. Greg. Lib. 5. *Tit.* 4. *cap.* 24.

So that all was done in former times with mature *deliberation*, upon *examination* and *evidence* produced, and proved by ſuch *witneſſes*, as againſt whom the *defendant* could lay in no juſt *exception*. And not as now an *accuſation* whiſpered againſt a man, *he knowes not by whom*, to which he muſt take his *Oath* to anſwer, before *he knowes what his accuſation is*. Which Oath, if he takes, *without further witneſſe*, he is cenſured upon the *witneſſe of his owne Oath*. If he takes it not, he is ſent preſently *to priſon*, there to lie without *Bayle* or *Mainprize*, till the inſupportable miſeries of his long durance, compel him to take an *Oath* againſt *Nature*, *Scripture*, *Conſcience*, and the *juſt Defence of his owne innocencie*.

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That our Bishops therefore and former Bishops are *Two*, in the point of executing their Judicatory power, we need spend no more time to prove. But come to the third thing, in which the difference betweene ours and former Bishops is to be evidenced.

Sect. XII.

AND that is State Imployment, or attendance upon Civill and Secular affaires, &c. which both Christ and Saint *Paul* prohibits, which prohibition reacheth every Bishop (to speake in *Chrysostomes* words) as well as *Timothy*, to whom it is directed; *Nullus ergo Episcopatum præditus hæc audire detrectet, sed agere ea omnia detrectet*; Let no man that is a Bishop, refuse to heare what the Apostle saith, but to doe what the Apostle forbids. *Chrysost. Hom. 40. in 2. in Ti.*

We deny not but that Bishops were in the Primitive times often incumbred with secular busnesse; but these were put upon them, sometimes by Emperours, who sought the ruine of the Church, as *Iulian*, of whom *Niceph. lib.* 10. *cap* 13. doth report, that in *Clerum coaptatos Senatorum munere & ministerio perversè fungi iussit*. Recording this among those things that hee did *Dolo malo ducere.* Sometimes the gracious disposition of Princes towards Christian Religion, made them thus to honour Bishops, thinking thereby to advance Religion; as *Constantine* the Great enacted, that such as were to be tryed before Civill Magistrates, might have leave to appeale *ad Iudicium Episcoporum, atque eorum sententiam ratam esse tanquam ab ipso Imperatore prolatam*: And this the Historian reckoneth as one argument of his reverend respect to Religion. Sometimes the excellency of their singular parts cast Civill dignities upon them. *Tiberius* granted a Questors *dignitie unto a Bishop for his eloquence*, *Chrysostome* for his notable stoutnesse and freedome of speech, was sent as the fittest man to *Gainas*, with the Emperours command. Sometimes the people observing the Bishops to be much honoured by the Emperour, would sollicite them to present their grievances to the Emperour. And sometimes *Niceph.* 18. 5. *κατὰτοχὴν Sozom.* 1. 9.

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the aſpiring humour of the Biſhops raiſed them to ſuch places, as appeares by *Cyrill*, who was the firſt Biſhop in *Alexandria*, who had civill dignities conferred upon him, as *Socrates* relates it, from whom Civill authority did deſcend upon ſucceeding Biſhops. ἐξ ἐκείνου τοίνυν ὁ τῆς Ἀλεξανδρείας συνεχὴς τῆς ἐκκλησιαστικῆς τάξεως καταφρονήσειν τῶν πραγμάτων ἤλαυνε τὸν ἄρχοντα: of whom *Nicephorus* therefore recorded, *Epiſcopatum majoricum faſtu, prophanorum Magiſtratuum more, quam prædeceſſores ejus Epiſcopi, ingreſſus eſt, unde adeo initium ſumptum eſt in Eccleſia Alexandrina ut Epiſcopi etiam profana negotia curarent*; He entred upon his Epiſcopacie with more pomp then his predeceſſors, with a pomp conformable to the Heathen Magiſtrates.

Socra. 7. 7.

Lib. 14. *c.* 14.

Both theſe *Hiſtorians* relate the ſad conſequence that followed upon this; that *Oreſtes* the *Roman Governour* ſeeing his power much weakned by the Biſhops interpoſing in ſecular affaires, hated the *Biſhop*; and this (as the Hiſtorian calls it) his *uſurped power*.

Soc. Li. 7. *c.* 19.

Niceph. L. 14. *cap.* 14.

This preſident of the Alexandrian Biſhop, the Biſhop of Rome did loone follow; *Et Romanus Epiſcopatus non aliter quam Alexandrinus, quaſi* EXTRA SACERDOTII FINES *egreſſus ad ſecularem principatum erat jam delapſus*; The Biſhop of Rome as well as the Biſhop of Alexandria, breaking the limits of the Prieſtly function, did degenerate into a ſecular Principalitie: which purchaſed no leſſe envie to him then that to the other.

And though theſe two Biſhops went at firſt abreaſt in this point, yet in a ſhort time the *Roman* had outſtripped the *Alexandrian* in that power, till the Church degenerating more and more, that *Roman Prieſt* advanced his power not onely above all the *Biſhops*, but all the *Monarchs in the Chriſtian Orbe*.

Yet notwithſtanding, he that ſhall look into the Ancients, ſhall finde; firſt, that the beſt of them held, that they were not to be moleſted with the handling of worldly affaires, *Cyprian Epiſt.* 66. 1. *Singuli divino Sacerdotio honorati non niſi altari & ſacrificiis deſervire & precibus atq; oratio-*

orationibus vacare debent, Molestiis secularibus non sunt obligandi, qui divinis rebus & spiritualibus occupantur.

Secondly, that they complained of them as of heavy burthens, *Aug.* calles it *Angaria*, yea *Austin* himselfe in his 81. Epistle Complaines, that worldly businesse hindered his praying, and so pressed him, that *vix respirare potuit*: and *Gregory* the great *non sine dolore in secularibus versabatur, præfat. in Dial.* *Possidon. in vita August.*

Thirdly, *Cyprian* construed it as one great cause of persecutions raised against the Church, *de lapsis, Sect.* 4.

Fourthly, it was much cryed downe as unlawfull by the holy Fathers, many Canons forbidding it, and that under paine of being removed from their places. *Can. Apost. Can.* 6. *Can.* 81. hee that did presume to administer Πραγματικὴν ἀρχὴν καὶ ἡγεμονικὴν διοίκησιν, ta *Roman* command or Administration of Military affaires or civill place (as *Zonaras* there) he should be deposed, *Can. Apo. Can.* 83. hiring of ground, medling with worldly affaires is to be laid asid by them: Otherwise they are threatned to be liable to Ecclesiasticall censures, *Conc. Cal. Cano.* 3. *Conc. Carth. Can.* 16.

We will ad this for a conclusion in this point, it is observed by *Athanasius*, *Sulpitius*, *Severus*, and other Ecclesiasticall Historians, that the *Arians* were very expedite in worldly affaires, which experience they gained by their constant following and attendance upon the Emperours Court; and what troubles they occasioned to the Church thereby, is notoriously knowne to any that have seene the Histories of their times. And in this our Bishops have approved themselves more like to the *Arian* Bishops *then the purer Bishops of purer times*: but how ever cleare it is, that *our Bishops and the Bishops of former times are Two: Two in election to their office; Two in the discharge of their office; Two in their Ordination, Jurisdiction, processes, Censures, Administrations*, and the difference *betweene our Bishops and those of former times, is greater then between the great Bishop of Rome and them.*

SECT. XIII.

BUt it seemes our Remonstrant soared above those times even as high as the Apostles dayes, for so hee saith, *If our Bishops challenge any other spirituall power, then was by Apostolike Authority delegated to, and required of Timothy and Titus*, and the *Angels* of the seven *Asian Churches*, let them be *DISCLAIMED* as *USURPERS*. And the truth is, so they deserve to be, if they do but challenge the *same power* that the Apostle did delegate to *Timothy* and *Titus*; for *Timothy* and *Titus* were Evangelists, and so moved in a *Sphere* above Bishops or Presbyters. For *Timothy*, it is cleare from the letter of the Text, 2 *Tim.* 4.5. ἔργον ποίησον εὐαγγελιστοῦ: *Doe the worke of an Evangelist*: if *Timothy* had beene but a *Presbyter* or *Bishop*, *Paul* had here put him upon imployment, *Vltra Sphæram Activitatis*.

And to any man, that will but understand and consider what the Office of an [a] *Evangelist was*, and wherein it differed from the Office of a *Presbyter* or *Bishop*, it will bee manifest that *Timothy* and *Titus* were *Evangelists*, and no *Bishops*: for the title of *Evangelist* is taken but two wayes; either for such as *wrote the Gospell*, and so wee doe not affirme *Timothy* and *Titus* to bee Evangelists: or else for such as *taught the Gospell*; and those were of two sorts, either such as had *ordinary places and ordinary gifts*, or such whose *places and gifts* were *extraordinary*; and such *Evangelists* were *Timothy* and *Titus*, and not *Bishops*, as will appeare if wee consider, what was the *Difference* betweene the *Evangelists* and *Bishops*. *Bishops* or *Presbyters* were tyed to the particular care and tuition of that flock over which God had made them *Overseers*, *Acts* 20.28. But *Evangelists* were not *tyed* to reside in *one particular place*, but did attend upon the *Apostles* by whose appoyntment they were sent *from place to place*, as the *necessity* of the *Churches* did require. As appeares first in *Timothy* whom S. *Paul besought to abide at Ephesus*. 1 *Tim.* 1.3 which had been a needlesse importunity, if *Timothy* had had the *Episcopall* (that is the *Pastorall*) charge of *Ephe-*

[a] Let the Reader please to consult *Euseb. Hist. lib.* 3. *cap.* 33. according to some, after others. *cap.* 37. and view the description, he there makes of an Evangelist, and then judge of what wee speake.

Epheſus committed to him by the Apoſtles, for then hee might have laid as *dreadfull a Charge* upon him to abide at *Epheſus*, as he doth to Preach the Goſpell. But ſo far was *Paul* from ſetling *Timothy in Cathedrâ* in *Epheſus*, that he rather continually ſends him up and downe upon all Church ſervices, for we finde *Acts.* 17. 14. That when *Paul* fled from the tumults of *Berea* to *Athens*, he left *Silas* and *Timothy* behinde him, who afterwards comming to *Paul* to *Athens*, *Paul* ſends *Timothy* from *Athens* to *Theſſalonica*, to confirme the *Theſſalonians* in the faith, as appeares 1 *Theſ.* 3. 1. 2. from whence returning to *Paul* to *Athens* againe, the Apoſtle *Paul* before hee left *Athens* and went to *Corinth*, ſent him & *Silas* into *Macedonia*, who returned to him againe to *Corinth*, *Act.* 18, 5. afterwards they travelled *to Epheſus*, from whence we read *Paul* ſent *Timothy* and *Eraſtus* into *Macedonia*, *Act.* 19 22. whither *Paul* went after them, & from whence they & divers other *Brethren journied into Aſia*, *Acts* 20.4. All which Brethren *Paul* calles, as it is probable, Ἀπόστολοι ἐκκλησιῶν, the meſſengers of the Churches, 2 *Cor.* 8. 23. And being thus accompanied with *Timothy*, and the reſt of the *Brethren* he comes to *Miletum*, and calls the *Elders* of the Church of *Epheſus* thither to him, of which Church had *Timothy* beene *Biſhop*, the Apoſtle in ſtead of giving the *Elders a charge to feede the flock of Chriſt*, would have given that charge to *Timothy*, and not to them.

Anno, Aerae Chriſti recepta, 47.

Anno 48.

Anno 51.

Anno. 53.

Anno 53.

And ſecondly, *the Apoſtle* would not ſo have forgotten himſelfe, as to call the *Elders* Ἐπισκόπους, before their Biſhops face.

Thirdly, It is to be conceived, the Apoſtles would have given them ſome *directions*, how to carry themſelves towards their Biſhop, but not a word of this, though *Timothy* were then *in Pauls* preſence, and in the preſence of the *Elders*. The cleare evidence of which text *demonſtrates*, that *Paul* did not leave *Timothy* at this *time* as *Biſhop* of *Epheſus*. But it is rather *evident* that hee tooke him along with him in his journey to *Hieruſalem*, and ſo to *Rome*, for wee finde that thoſe *Epiſtles Paul* wrote while

hee was *a prisoner*, beare either in their *inscription* or some other passage of them, the name of *Timothy*, as *Pauls companion*, *viz.* The Epistle to the *Philippians*, *Colossians*, *Hebrewes*, *Philemon*, which Epistles he wrote in bonds as the contexture, which those two learned professors, the one at *Heydelberge*, the other at *Saulmur*, make of Saint *Pauls* Epistles, doth declare.

Paraus.
Capellus.

So that it appeares that *Timothy* was no *Bishop*, but a *Minister*, an *Evangelist*, a fellow *labourer* of the Apostles, 1 *Thess.* 3. 1. an *Apostle*, a *Messenger* of the *Church*, 2 *Cor.* 8. 3. a *Minister of God*, 1 *Thess.* 3. 2. these *titles* the Holy Ghost gives him, but never the title of a *Bishop*.

Heb. 13. 23. Wee finde not only that *Timothy* was with *Paul* at *Rome*, but a Prisoner with him there.

The like we find in Scripture concerning *Titus*, whom *Paul* as it is conceived by *learned men*, did first assume into the fellowship of his Labours in the place of *Iohn*, and made him his companion in his journey through [a] *Antioch* to *Hierusalem*, [b] so we find *Gal.* 2. 1, from thence returning to *Antioch* againe; from thence hee passed through *Syria* and *Cilicia*, confirming the *Churches*, & from *Cilicia*, he passed to *Creet*, where having Preached the Gospell, and planted Churches, he left *Titus* [c] there *for a while*, *to set in order things that remaine*.

[a] *Anno* 43.
[b] *Anno.* 45.
[c] *Anno* 46.

Yet it was *but for a while* he left him there, for in his Epistle which he wrote to him not many yeares after, hee injoynes him to come to him to *Nicopolis* [d] where he did intend to winter, but changing that purpose sends for him to *Ephesus*, where it seemes his Hyemall station was, and from thence sends him before him to *Corinth*, to enquire the state of the *Corinthians* [e]. His returne from thence *Paul* expects at *Troas* [f], and because comming thither he found not his *expectation* there, he was so grieved in his spirit, 2 *Cor.* 2. 12. that hee passed presently from thence into *Macedonia*, where *Titus* met him; and in the midst of his afflictions joyed his spirits with the glad tydings of the powerfull and gracious effects, his first Epistle had among the *Corinthians*, 2 *Cor.* 7, 5, 6, 7. *Paul* having there collected the Liberalities of the Saints, sends *Titus* againe

[d] *Anno* 51.
[e] *Anno* 51.
[f] *Anno* 52.

againe to the [g] *Corinthians*, to prepare them for the same service of Miniſtring to the neceſſities of the Saints, 2 *Cor.* 8.6. And makes him with ſome others the Conveyers of that ſecond Epiſtle to the *Corinthians*. [g] *Anno* 53.

All theſe journeyes to and fro did *Titus* make at the deſignement of the *Apoſtle*, even after hee was left in *Creet*. Nor doe we finde, that after his firſt removall from *Creet*, he did ever returne thither. Wee reade indeed, 2 *Tim.* 4. 10. hee was with *Paul* at *Rome*; and from thence returned not to *Creet*, but into *Dalmatia*. All which doth more then probably ſhew, it never was the *Intendment* of the *Apoſtle* to fix *Titus* in *Creet as a Biſhop*, but onely to leave him there for a *ſeaſon* for the good of *that Church*, and to call him from thence, and ſend him abroad to other Churches for their good, as their neceſſities might require. Now who that will acknowledge a *Diſtinction* betweene the *Offices of Biſhops and Evangeliſts*, and knowes wherein that *Diſtinction lyes*, will not upon theſe premiſſes conclude that, *Timothy and Titus were Evangeliſts and NOT Biſhops*. [h] *Anno* 64.

I but ſome of the *Fathers* have called *Timothy and Titus Biſhops*. We grant it true; and it is as true, that *ſome of the Fathers* have called them *Archbiſhops*, and *Patriarks*; yet it doth not follow, they were ſo. Wee adde, ſecondly, that when the Fathers did call them ſo, it was not in a *proper* but in an *improper* ſenſe; which we expreſſe in the words of our *Learned Orthodox Raynolds*;

You may learne by the Fathers themſelves, ſaith hee, that when they tearmed any Apoſtle a Biſhop of this or that City (as namely Saint *Peter* of *Antioch* or *Rome*) they meant it in a generall ſort and ſignification, becauſe they did attend that Church for a time, and ſupply that roome in preaching the *Goſpell*, which *Biſhops* did after; but as the name of *Biſhop* is commonly taken for the *Overſeer* of a particular *Church*, and *Paſtor* of a ſeverall flocke; ſo *Peter* was not Biſhop of any one place; therefore not of *Rome*. And this is true by *Analogy* of all extra- *Raynolds contra Hart* Ca. 6.

ordinary Bishops, and the same may be said of *Timothy* and *Titus*, that he saith of *Peter*.

But were it true that *Timothy* and *Titus* were Bishops; will this remonstrant undertake, that all his party shall stand to his Conditions? *If our Bishops challenge any other power then was by Apostolique Authority delegated to, and required of Timothy and Titus, and the Angells of the seaven Asian Churches, let them be disclaimed as usurpers.* Will our *Bishops* indeed stand to this? then *actum est*. Did ever *Apostolique authority* delegate power to *Timothy* or *Titus*, to ordaine alone? to governe alone? and doe not our Bishops challenge that power? Did ever *Apostolique authority* delegate power to *Timothy* and *Titus*, to rebuke an *Elder*? no; *but to entreate him as a Father*: and doe not our *Bishops* challenge to themselves, and permit to their *Chancellours*, *Commissaries*, and *Officialls* power not only to *rebuke an Elder*, but to *rayle upon an Elder*? to reproach him with the most opprobrious tearmes of *foole*, *knave*, *jack-sauce*, *&c.* which our paper blushes to present to your *Honours* view. Did ever *Apostolique authority* delegate to *Timothy* and *Titus* power to receave an accusation against an *Elder*, but before two or three witnesses? and doe not our *Bishops* challenge power to proceed *Ex officio*, and make *Elders* their owne Accusers? Did ever *Apostolique authority* delegate power to *Timothy* or *Titus*, to reject any after twice admonition, but an *Heretick*? and doe not our *Bishops* challenge power to *reject* and *eject* the most *sound* and *orthodox* of our *Ministers*, for refusing the use of a *Ceremony*; as if *Non-conformity* were *Heresie*. So that either our *Bishops must disclaime this remonstrance*, or else *themselves* must be *disclaimed as usurpers*.

Pag. 23.

But if *Timothy* and *Titus* were no *Bishops*, or had not this power, it may bee the *Angells* of the *seven Asian Churches* had; and our *Remonstrant* is so subtile as to twist these two together, that if one fayle, the other may hold.

1. To which we answer; first, that Angell in those Epistles is put *Collectively*, not *Individually*; as appeares by the *Epistle* to *Thyatira*, *cap.* 2. *vers.* 24. where wee

reade

reade ὑμῖν δὲ λέγω καὶ τοῖς λοιποῖς, &c. But I say unto *you* (in the plurall number, not unto *thee* in the singular) *and unto the rest in Thyatira*, &c. Here is a plaine distinction betweene the members of that Church. By *you*, is signified those to whom hee spake under the name of the Angell. By *the rest*, the residue of the people. The people governned, and the governours in the plurall number. What can be more evident to prove, that by *Angell* is meant not one singular person, but the whole company of Presbyters that were in *Thyatira*.

This also further appeares, because it is usuall with the holy Ghost, not only in other books of the Scripture, but also in this very booke of the *Revelation*, to expresse a company under one singular person. Thus the Civill state of *Rome*, as opposite to Christ, is called, *A beast with ten hornes*: and the Ecclesiasticall state Antichristian is called *the whore of Babylon*, and, *the false Prophet*: and the devill and all his family is called *An old red Dragon*. Thus also the seven Angels that blew the seven trumpets, *Revel.* 8. 2. And the seven Angels that poured out the seven Vialls, are not literally to be taken, but Synecdochically, as all know. And why not then the seven Angels in those Epistles? Master *Meede* in his Commentaries upon the *Revelation*, pag. 265, hath these words; *Denique (ut jam semel iterumq; monuimus) quoniam Deus adhibet angelos providentiæ suæ in rerũ humanarum motibus & conversionibus ciendis, gubernandisque administros: idcirco, quæ multorum manibus peraguntur, Angelo tamen tanquam rei gerendæ* præsidi & Duci *pro communi loquendi modo tribuuntur.*

Adde, thirdly, that the very name *Angell* is sufficient to prove, that it is not meant of one person alone, because the word *Angell* doth not import any peculiar jurisdiction or preheminence, but is a common name to all Ministers, and is so used in Scripture. For all Ministers are Gods Messengers and Embassadours, sent for the good of the Elect. And therefore the name being common to all Ministers, why should wee thinke that there should bee

any

any thing ſpoken to one Miniſter, that doth not belong to all? The like argument wee draw from the word *Starres*, uſed *Revel.* 1. 20. *The ſeven Starres are the Angels of the ſeven Churches.* Now it is evident, that all faithfull Miniſters are called Starres in Scripture, whoſe duty is to ſhine as lights unto the Churches, in all purity of doctrine and holineſſe of converſation. And in this ſence, the word is uſed, when it is ſaid, that *the third part of the ſtarres were darkened*, Revel. 8. 12. and that the *Dragons taile drew the third part of the ſtarres of Heaven, & caſt them to the Earth*, Revel. 12. 4. Which is meant not onely of Biſhops, but of other Miniſters, unleſſe the Biſhops will appropriate all corruption and Apoſtacy unto themſelves.

Adde, fourthly, out of the Text it ſelfe, It is very obſervable, that our Saviour in opening the myſtery of the Viſion, *Revel.* 1. 20. ſaith; *The ſeven Candleſticks which thou ſaweſt, are the ſeven Churches*, but hee doth not ſay, The ſeven ſtarres are the ſeven Angels of the ſame Churches, *But the Angels of the ſeven Churches*; wherein not without ſome myſtery the number of the Angels is omitted, leaſt we ſhould underſtand by Angell, one Miniſter alone, and not a company. And yet the ſeptenary number of Churches is twice ſet down.

Laſtly, though but one Angell bee mentioned in the forefront, yet it is evident, that the Epiſtles themſelves are dedicated to all the Angels and Miniſters in every Church, and to the Churches themſelves. And if to the whole Church, much more to the Presbyters of that Church. This is proved *Revel.* 1, 11. *What thou ſeeſt write in a Book, and ſend it to the ſeven Churches which are in Aſia.* And alſo by the Epiphonema of every Epiſtle; *He that hath an eare to heare, let him heare what the Spirit ſaith to the Churches.* Upon which words, *Ambroſius Ausbertus* in his ſecond booke upon the *Revelation*, ſaith thus; *Unâ eademque locutione & Angelos & Eccleſias unum eſſe deſignat. Nam cum in principio locutionũ quæ ad ſeptem ſiunt Angelos dicat, & Angelo illius Eccleſiæ ſcribe; in fine tamen earundem*

non dicit, qui habet aurem audiat quod ſpiritus dicat Angelo, ſed quid Eccleſiæ dicat. By one and the ſame phraſe of ſpeech hee ſheweth, the Angels and the Churches to bee one and the ſame. For whereas in the beginning of his ſpeech, which he makes to the ſeven Churches, he ſaith; *And write to the Angell of the Churches*; yet in the cloſe of the ſame, he doth not ſay, Hee that hath an Eare, let him heare what the Spirit ſaith to the Angel, but *what he ſaith to the Church.* And this is further proved by the whole argument of thoſe Epiſtles, wherein the admonitions, threatnings, commendations, and reproofes, are directed to all the Miniſters of all the Churches. *Revel.*2.10. *The devill ſhall caſt ſome of you into priſon, &c.* Rev.2.16. *I will fight againſt them with the ſword of my mouth,* Rev.2.24. *I will put upon you no other burden, &c. I ſay unto you and the reſt of Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, &c.* And when it is ſaid in the ſingular Number (as it is often) *I know thy works and thy labour, &c.* verſ.2. & verſ. 4. *Repent and doe thy firſt works*; and verſe 13. *Thou haſt not denied my Faith, &c.* and *cap.* 3. 26. *Becauſe thou art neither hot nor cold, &c.* All theſe and the like places, are not to bee underſtood as meant of one individuall perſon, but of the whole company of Miniſters, and alſo of the whole Church, becauſe that the puniſhment threatned, is to the whole Church; *Revel.*2.5. *Repent and doe thy firſt works, or elſe I will come unto thee quickly, and remove thy Candleſtick out of his place,* Rev.2.16. *Repent, or elſe I will come unto thee quickly, and will fight againſt them with the ſword of my mouth*; Revel.2.24. *I will not put upon you any other burden.* Now wee have no warrant in the Word to thinke that Chriſt would remove his Goſpell from a Church for the ſinne of one Biſhop, when all the other Miniſters and the Churches themſelves are free from thoſe ſinnes. And if God ſhould take this courſe, in what wofull and miſerable condition ſhould the Church of *England* be, which groaneth under ſo many corrupt Prelates? By all this it appeares, that the word *Angell*, is not to be taken, ἰδιωτικῶς, but συνεκδοχικῶς,

not properly, but figuratively. And this is the judgement of Master *Perkins* upon the second Chapter of the *Revelation*; and of Master *Brightman*; and of Doctor *Fulke*, who in answer to the Rhemists in *Apoc.* 1. 20. hath these words; S. *Iohn* by the angels of the Churches meaneth not all, that should weare on their heads myters, and hold crosier staves in their hands, like dead Idolls, but them that are the faithfull messengers of Gods Word, and utter and declare the same. Againe, they are called the angels of the Churches, because they be Gods messengers.

Master *Fox* likewise in his Meditation upon the *Revelation* (*pag.* 7. 9. 17).) is of this opinion, and hath gathered to our hands the opinions of all Interpreters hee could meete, and saith that they all consent in this, that under the person of an Angell, the Pastors and Ministers of the Churches were understood. Saint *Austin* in his 132. Epistle, saith thus; *Sic enim in Apocalypsi legitur Angelus, &c. Quod si de angelo superiorũ cœlorum, & non de* Præpositis ecclesiarum *vellet intelligi, non consequenter diceret*, habeo adversum te, &c. And so in his second Homily upon the *Revelation* (if that booke be his) *Quod autem dicit angelo Thyatirę*, habeo adversum te pauca, *dicit* Præpositis Ecclesiarum, &c. This also *Gregory* the Great, *lib.* 34. *Moral, in Iob cap.* 4. *Sæpè sacram scripturam prædicatores Ecclesiæ, pro eo quod patris gloriam annunciant, angelorum nomine solere designare: & hinc esse, quod Iohannes in Apocalypsi* septem Ecclesiis scribens, angelis Ecclesiarum loquitur, *id est*, Prædicatoribus populorum. Master *Fox* citeth *Primasius*, *Haymo*, *Beda*, *Richard*, *Thomas*, and others, to whom we referre you.

If it be here demanded (as it is much by the Hierarchicall side) that if by angell bee meant the whole company of Presbyters, why Christ did not say to the angels in the plurall number, but to the angell in the singular?

Wee answer, that though this question may savour of a little too much curiosity, yet wee will make bold to subjoyn three conjecturall reasõs of this phrase of speech.

First,

First, It is so used in this place, because it is the common language of other Scriptures in types and visions to set down a certaine number for an uncertaine, and the singular number for the purall. Thus the Ramme, *Dan.* 8.3. is interpreted vers. 20. to be the Kings of Media and Persia. And the enemies of Gods Church are set out by foure hornes. And the deliverers by foure Carpenters, *Zach.* 1. 18. 20. And the wise and foolish Virgins are said to be five wise and five foolish. And many such like. And therefore as we answer the Papists, when they demand why Christ if he meant figuratively when he saith, *this is my body*, did not speake in plaine language, *this is the signe of my body*? We say, that this phrase of speech is proper to all Sacraments: So we also answer here, this phrase of speech, *Angell* for *Angels*, is common to all types and visions.

Secondly, angell is put, though more be meant, that so it may hold proportion with the Vision which *Iohn* saw. Chap. 1. 12. 20. *He saw seven golden Candlesticks, and seven Starres.* And therefore to hold proportion, the Epistles are directed to seven angels, and to seven Churches. And this is called a mystery, *Revel.* 1. 20, *The mystery of the seven Starres, &c.* Now a mystery is a secret, which comprehends more then is expressed; and therefore though but one angell be expressed, yet the mystery implyes all the angels of that Church.

Thirdly, to signifie their unity in the Ministeriall function, and joynt commission to attend upon the feeding and governing of one Church, with one common care, as it were with one hand and heart. And this is more fitly declared by the name of one angell, then of many. Wee often finde the name of (one) Prophet or Priest to be put for the generall body of the Ministery, or whole multitude of Prophets or Priests, in the Church of *Israel* or *Judah*, when the Spirit of God intendeth to reprove, threaten, or admonish them. Thus it is *Iere.* 6. 13. 18. 18. *Isa.* 3. 2. *Hos.* 9. 8. *Ezek.* 7. 26. *Hos.* 4. 6. *Mal.* 2. 7. Neither should it seeme strange, that a multitude or com-

company of Ministers should bee understood under the name of one angell, seeing a multitude of Heavenly angels (implyed in one service for the good of Gods Saints) is sometimes in the Scripture shut up under one angell in the singular number, as may be gathered from *Gen.* 24.7. 2 *Kings* 19.35. *Psal.* 34.7. compared with *Psalme* 91. 11. *Gen.* 32. 1. 2. *Kings* 6.16,17. And also a multitude of devils or evill angels, joyntly labouring in any one worke, is set forth under the name of one evill or uncleane spirit, 1 *Kings* 22.21,22. *Mark.* 1.23,24. *Marke* 5.2.9. *Luke* 4. 33,34. *Luke* 8.27.30. 1 *Pet.* 5.8. *Heb.* 2.14. *Ephes.* 6.11.12.

But now let us suppose (which yet notwithstanding we will not grant) that the word *Angell* is taken individually for one particular person, as Doctor *Reynolds* seemes to interpret it, together with Master *Beza*, yet nevertheless, there will nothing follow out of this acception, that will any wayes make for the upholding of a Diocesan Bishop, with sole power of Ordination and Jurisdiction, as a distinct superior to Presbyters. And this appeares.

First, because it never was yet proved nor ever will (as we conceive) that these angels were Diocesan Bishops, considering that Parishes were not divided into Dioceses in S. *Iohns* dayes. And the seven starres are said to bee fixed in their seven Candlesticks or Churches, not one starre over divers Candlesticks. Neither can those Churches be thought to be Diocesan, when not only *Tindall* and the old translation, calls them seven Congregations, but we reade also *Acts* 20. that at *Ephesus* which was one of those Candlesticks, there was but one flock.

And secondly, we further finde that in *Ephesus* one of those seven Churches, there were many Presbyters, which are all called Bishops, *Acts* 20. 28. and we finde no colour of any superintendency or superiority of one Bishop over another. To them in generall the Church is committed to be fed by them without any respect had to *Timothy*, who stood at his elbow and had beene with him in Macedonia, and was now waiting upon him to *Jerusalem*.

lem. This is also confirmed by *Epiphanius*, who writing of the Heresies of the *Melitians*, saith, that in ancient times this was peculiar to *Alexandria*, that it had but one bishop, whereas other Cities had two. And hee being bishop of Cypres, might well be acquainted with the condition of the Churches of *Asia*, which were so nigh unto him.

Thirdly, there is nothing said in the seven Epistles that implyeth any superiority or majority of rule or power that these angels had over the other angels that were joyned with them in their Churches. It is written indeed, in commendation of the angell of the Church of *Ephesus*, *that he could not beare them that were evill, and that he had tryed them which say they were Apostles and are not, & had found them lyars.* And it is spoken in dispraise of the angell of *Pergamus*, *that he suffred them which held the doctrine of Balaam, &c.* But these things are common duties, requirable at the hands of all Ministers, who have the Charge of Soules.

But suppose that there were some superiority and preheminency insinuated by this individuall angell, yet who knoweth not that there are divers kinds of superiority; to wit, of Order, of dignity, of gifts and parts, or in degree of Ministery, or in charge of power and jurisdiction. And how will it be proved that this angell if he had a superiority, had any more then a superiority of order, or of gifts and parts? Where is it said, that this angell was a superior degree or order of Ministery above Presbyters? In which Epistle it is said that this angell had sole power of Ordination and Jurisdiction? and therefore as our learned Protestants prove against the Papists, that when Christ directed his speech to *Peter* in particular and said, *I will give unto thee the keyes of the kingdom of Heaven, &c.* That this particularization of *Peter* did not import any singular preheminence or majority of power to *Peter* more then to the other apostles. But that though the promise was made to *Peter*, yet it was made to him in the name of all the rest, and given to all as well as one. And

that therefore it was ſpoken to one perſon, and not to all, that ſo Chriſt might foreſignifie the unity of his Church, as [a] *Cyprian*, *Auſtin*, *Hierome*, *Optatus*, and others ſay: So when Chriſt directs an Epiſtle to one angell, it doth not imply a ſuperior power over his fellow angels, but at moſt onely a preſidency for order ſake. And that which is written to him, is written to the reſt as well as to him. And therefore written to one, not to exclude the reſt, but to denote the unity that ought to bee betweene the Miniſters of the ſame Church in their common care and diligence to their flocke. And this is all that Doctor *Reynolds* ſaith, as you may reade in his conference with *Hart*, *cap. 4. diviſ. 3. ad finem.* For it is evident that Doctor *Reynolds* was an utter enemy to the *Jus Divinum* of the Epiſcopall preheminency over Presbyters by his Letter to Sir *Francis Krolls*. And learned Maſter *Bezu* alſo ſaith ſomething to the ſame purpoſe in his annotations upon *Revel.* 2. 1. *Angelo.* i. *quem nimirum oportuit imprimis de his rebus admoneri, ac per eum cæteros collegas, totamq; adeo Eccleſiam. Sed hinc ſtatui Epiſcopalis ille gradus poſtea humanitus in Eccleſiam Dei invectus certe nec poteſt nec debet, imo ne perpetuum quidem iſtud προεδρεῖον manutus eſſe neceſſaria oportuiſſe, ſicut exorta inde Tyrannis oligarchica (cujus apex eſt Antichriſtana beſtia) certiſſima cum totius non Eccleſiæ modò, ſed etiam orbis pernicie, nunc tandem declarat.*

[a] *Hoc erant utique & cæteri Apoſtoli quod fuerat Petrus, pari conſortio prediti & honoris & poteſtatis, ſed exordium ab unitate proficiſcitur, ut Eccleſia una monſtretur.*

If therefore our *Remonſtrant* can produce no better evidence for his Hierarchy then *Timothy*, and *Titus*, and the *Angels of the Aſian Churches*, Let not this *Remonſtrant* and his party, cry out of wrong, *if this claimed Hierarchy be forever hooted out of the Church*, ſeeing it is his owne Option. And yet we cannot cõceale one refuge more out of Scripture, to which the Hierarchy betake themſelves for ſhelter. And that is the two Poſtſcripts in the end of *Pauls* ſecond Epiſtle to *Timothy*, and of that to *Titus*; where in the one, *Timothy* is ſaid to be the firſt biſhop of *Epheſus*, and in the other, *Titus* is ſaid to be the firſt Biſhop of the Church of the *Cretians*: to both which places wee anſwer,

That

That these two Postscripts (and so all the rest) are no part of Canonicall Scripture. And therefore our former and ancienter English translations, though they have these Postscripts, yet they are put in a small character different from that of the text, that all men might take notice they were no parts of the text. Although our Episcopall men of late in newer impressions have inlarged their Phylacteries, in putting those Postscripts in the same full character with that of the text, that the simple might beleeve they are Canonicall Scripture. The Papists themselves (*Baronius*, *Serrarius*, and the Rhemists) confesse that there is much falsity in them. The first Epistle to *Timothy*, is thus subscribed: *the first to Timothy was written from Laodicea, which is the chiefest City of Phrygia Pacatiana.* Here we demand, whether *Paul* when he writ the first Epistle to *Timothy*, was assured he should live to write a second, which was written long after? And if not; How comes it to be subscribed, *the first to Timothy*, which hath relation to a second? Besides, the Epistle is said to be writ from *Loadicea*, whereas *Beza* in his Annotations proves apparently, that it was written from *Macedonia*; to which opinion *Baronius* and *Serrarius* subscribe. It is added, *Which is the chiefest City of Phrygia Pacatiana.* But this Epithete is no where read in the Writers of those ages, saith *Beza*, *Sed apud recentiores illos, qui Romani imperii jam inclinantis provincias descripserunt.* So that by this place it is evident, that the subscription was added a long while after the writing of the Epistles by some men, for the most part *vel indoctis*, saith *Beza*, *vel certe non satis attentis*; Either by a learned, or negligent man.

The second Epistle is thus subscribed; *the second Epistle unto Timothy ordained the first Bishop of the Church of the Ephesiãs, was written from Rome, when Paul was brought before Nero the second time.* Now these words *Ordained the first Bishop*, is wanting, saith *Beza*, *in quibusdam vetustis codicibus, in veteri vulgatâ editione, & apud Syrum interpretem.* If Saint *Paul* had written this Postscript, he would

would not have said, *to Timothy the first Bishop, &c.* whereas it was not yet certaine whether ever there should be a second. Neither would it bee said when *Paul was brought, &c.* But when I was the second time brought before *Nero*. The Syriack Interpreter reads it, *Here ends the second epistle to Timothy written from Rome.*

The Epistle to *Titus* is thus subscribed: *Written to Titus, ordained first Bishop of the Church of the Cretians, from Nicopolis of Macedonia.* Here it is said that this Epistle was written from *Nicopolis*, whereas it is cleare that *Paul* was not at *Nicopolis* when he wrote it. *Tit.* 3. 12. *Be diligent to come to me to Nicopolis, for I have determined there to winter.* He doth not say, *Here to winter*, but *there*; Where note, for the present hee was not there. And besides, it is said, that *Titus was ordained the first Bishop, &c.* And who was the second? or was there ever a second? And also *He is said to be Bishop*, not onely of a Dioceſſe, *but of all Creet.* Was there ever such a second Bishop? Adde, lastly, that it is said, *Bishop of the Church of the Cretians*; Whereas it would bee said of the *Churches of the Cretians*. For the Christian Churches of any Nation are called *Churches* by *Luke* and *Paul*, not *Church*. Therefore *Codex Claremontanus* subscribes; *Here ends the Epistle to Titus*, and no more. So the Syriack; *Finitur Epistola ad Titum quæ scripta fuit è Nicopoli.* The old Vulgar Edition hath nothing of the Episcopacy of *Titus*. By all this it appeares, that if the Bishops had no more authority to urge us to subscribe to their Ceremonies, then they have authority for their Episcopall dignity by these Subscriptions, there would be no more Subscription to Ceremonies in the Churches of England.

But some will say, that there is one objection out of Scripture yet unanswered, and that is from the inequality that was betweene the twelve Apostles, and the seventy Disciples.

To which we answer;

First, that it cannot bee proved that the twelve Apostles had any superiority over the seventy, either of Ordination,

dination, or Juriſdiction. Or that there was any ſubordination of the ſeventy unto the twelve. But ſuppoſe it were, yet we anſwer.

Secondly, that a ſuperiority and inferiority betweene Officers of different kindes, will not prove that there ſhould be a ſuperiority and inferiority betweene Officers of the ſame kinde. No man will deny but that in Chriſts time, there were Apoſtles, Evangeliſts, Prophets, Paſtors, and teachers, and that the apoſtles were ſuperior to Evangeliſts and Paſtors. But it cannot bee proved, that one apoſtle had any ſuperiority over another apoſtle, or one Evangeliſt over another. And why then ſhould one Presbyter be over another? Hence it followeth, that though we ſhould grant a ſuperiority betweene the twelve and the ſeventy, yet this will not prove the queſtion in hand. Becauſe the queſtion is concerning Officers of the ſame kinde, and the inſtance is of Officers of different kinds, amongſt whom no man will deny but there may be a ſuperiority and inferiority, as there is amongſt us between Presbyters and Deacons.

And now let your *Honours* judge (conſidering the premiſſes) how farre this Epiſcopall government is from any *Divine right*, or *Apoſtolicall inſtitution*. And how true that ſpeech of *Hierome* is, that a biſhop as it is a ſuperior Order to a Presbyter, is *an Humane præſumption*, not a divine Ordinance.

But though Scripture failes them, yet the indulgence and Munificence of *Religious Princes* may ſupport them, and to this the *Remonſtrant* makes his next recourſe, yet ſo as he acknowledgeth here, *Ingagements to Princes onely for their acceſſary dignities, titles, and Maintenance; not at all for their ſtations and functions*, (wherein yet the author plainely acknowledgeth a difference betweene our *Biſhops* and the *Biſhops of old* by ſuch acceſſions.)

For our parts, we are ſo farre from envying the *gracious Munificence of pious Princes, in collating honourable maintenance upon the Miniſters of Chriſt*, that we beleeve,

 that

that *even by Gods owne Ordinance, double Honour* is due unto them.

And that by how much the *Ministery of the Gospell* is more *honourable* then that of *the Law*; by so much the more ought all that embrace the *Gospell*, to bee carefull to provide, that the *Ministers of the Gospell* might not onely live, but maintaine Hospitalitie, according to the Rule of the *Gospell*. And that *worthy Gentleman* spake as an Oracle, that said; *That scandalous Maintenance is a great cause of a scandalous Ministery.*

Yet wee are not ignorant, that when the Ministery came to have *Agros, domos, locationes, vehicula, equos, latifundia*, as *Chrysost. Hom.* 86. *in Matth.* That then *Religio peperit divitias, & filia devoravit Matrem*, religion brought forth riches, and the Daughter devoured the Mother; and then there was a voyce of Angels heard from Heaven; *Hodie venenum in Ecclesiam Christi cecidit*, this Day is poyson shed into the Church of Christ.

And then it was that *Ierome* complained, *Christi Ecclesia post quam ad Christianos principes venit, potentiâ quidem & divitiis major, sed virtutibus minor facta est.* Then also was that Conjunction found true; That when they *had woodden Chalices*, they had *golden Priests*; but when their *Chalices were golden, their Priests were wooden.*

And though we doe not thinke, there is any such *incompossibility*, but that *large Revenues may be happily manged with an humble sociablenesse*, yet it is very rare to finde. History tells us, that the superfluous revenues of the *Bishops* not onely made them neglect their *Ministery*, but further ushered in their stately and pompous attendance; which did so elevate their Spirits, that they insulted over their brethren, both *Clergy* and *People*, and gave occasion to others to hate and abhorre the Christian Faith, Which *Eusebius* sets forth fully in the pride of *Paulus Samosatenus*, who notwithstanding the meanness and obscurity

ſcurity of his birth, afterwards grew to that *height of Inſolency and pride* in all his carriage; eſpecially in that numerous traine that attended him in the ſtreetes, and in his ſtately throne raiſed after the manner of Kings and Princes, that *Fides noſtra invidiæ, & odio, propter faſtum & ſuperbiam cordis illius, facta fuerit obnoxia*; the Chriſtian faith was expoſed to envy and hatred through his pride. *Euſeb. lib. 7. cap. 29.*

And as their ambition (fed with the largeneſſe of their revenewes) diſcovered it ſelfe in great attendance, ſtately dwellings, and all Lordly pompe, ſo *Hierom* complaines of their pride in their ſtately ſeates, *qui velut in aliqua ſublimi ſpecula conſtituti, vix dignantur videre mortales & alloqui conſervos ſuos*: who ſitting aloft as it were in a watch tower, will ſcarce deigne to looke upon poore mortalls, or ſpeake to their fellow ſervants.

Here we might bee large, in multiplying ſeverall teſtimonies againſt the pride of Eccleſiaſticall perſons, that the largeneſſe of their reventies rayſed them to: but we will conclude with that grave complaint of *Sulpitius Severus*.

Ille qui ante pedibus aut aſello ire conſueverat, ſpumante equo ſuperbus invehitur: parvâ prius ac vili cellula contentus habitare, erigit celſa Laquearia, conſtruit multa conclavia, ſculpit poſtes, pingit armaria, veſtem reſpuit groſſiorem, indumentum molle deſiderat, &c. Which becauſe the practiſe of our times hath already turned into Engliſh, wee ſpare the labour to tranſlate.

Onely ſuffer us (being now to give a *Vale* to our remonſtrants arguments) to recollect ſome few things.

Firſt, whereas this remonſtrant ſaith; *If we doe not ſhew out of the true & genuine writings of thoſe holy men, that lived in the Apoſtles dayes a cleare and received diſtinction of Biſhops, Presbyters, and Deacons, as three diſtinct ſubordinate callings, with an evident ſpecification of the duty belonging to each of them: Let this claimed Hierarchie be for ever rooted out of the Church*: We beſeech you let it be remembred how we have proved, out of the *genuine* and *undeniable writings of the Apoſtles themſelves*: that theſe Pag. 24.

are not three distinct callings : Bishops are Presbyters, *being with them all one, Name and Office*, and that the distinction of Bishops and Presbyters was not of *Divine* Institution, but Humane : and that these Bishops, in their first Institution did not differ so much from Presbyters, as our present Bishops differ from them.

Pag. 23. *Secondly*, Whereas this remonstrant saith, *If our Bishops challenge any other power then was by Apostolike authority delegated to, and required of Timothy and Titus, and the Angells of the Asian Churches* : Let them bee disclaimed as usurpers. Wee desire it may be remembred, how wee have proved first; that *Timothy* and *Titus* and the Angels were no Dioceſan bishops; and secondly, that our bishops challenge (if not in their Polemicks, yet in their Practicks) a power that *Timothy* and *Titus*, and those angels never did.

Pag. 22. Thirdly, Whereas this remonstrant saith, *If there can be better evidence under Heaven for any matter of fact, let Episcopacy be for ever abandoned out of Gods Church* : We beseech you remember how weake we have discovered his Evidence to be; and then the *Inference* upon all these *we humbly* leave to your *Honours Wisedome and Justice*.

SECT. XIIII.

HAving thus considered the validity of those arguments, whereby this remonstrant would suffult *Episcopacy*, we descend now to inquire, what satisfaction he gives to those objections, which himselfe frames as the maine, if not the sole arguments, that Episcopacy is assaultable by, and they are two.

First, *that pleading the Divine right of Episcopacy, is to the prejudice of Soveraignty*: Secondly, *that it casts a dangerous imputation upon all those reformed Churches that want this Government*.

To the first, the *prejudice of Soveraignty*; he answers there is a compatibleneſſe in this case of *Gods Act*, and the

the Kings: it is God that makes the Bishop, the King that gives the Bishopricke.

But we have proved already, that God never made a Bishop, as he stands in his *Superioritie* over all other *Presbyters*, he never had Gods *Fiat*: and if they disclaime the influence of soveraignty unto their *creation* to a priority, and assert, that the King doth not make them *Bishops*, they must have no being at all. Sure we are, the Lawes of the Land proclaime, that not onely *Bishopricks, but Bishops and all the Iurisdiction* they have is from the King: whereas the *Remonstrant* acknowledgeth no more, but the bare [a] place and exercise to be from *Regall donation*, which cannot bee affirmed without apparent prejudice of that Soveraigntie which the Lawes of the Land have invested our Princes with. 37. *Hen.* 8. *cap.* 17.

[a] The Remonstrant here acknowledges the same of the King, that *Frier Simon*, a *Florentine*, did of the Pope, who affirmed the degree of a Bishop was *de jure divino*, but every particular Bishop *de jure Pontificio*. *Hist. con. Trid.* *Pag.* 28, 29.

And for his unworthy comparison of *Kings* in order to *Bishops* and *Patrons* in order to their *Clerkes*, when he shall prove that the *patron* gives *ministeriall power* to his *Clerke*, as the *King* according to our Laws gives *Episcopall power* to the *Bishop*, it may be of some conducement to his cause, but till then, we leave the unfitnesse of this comparison, and the unthankfulnesse of those men to the indulgence of their Soveraigne, to their deserved recompence.

His learned answer to such men as borrowing Saint *Ieroms* phrase, speake Saint *Pauls truth*, is in summe this: *That he knowes not how to prescribe to mens thoughts, but for all his Rhetoricke, they will thinke what they list; but if they will grant him the question, they shall soone be at an end of the quarrell:* which one answer if *Satisfactory*, would silence all controversies to as good purpose as he did *Bellarmine*, who said, *Bellarmine* saith it is thus, and I say it is not, and where is *Bellarmine* now?

To the second objection, that *Episcopacie thus asserted casts an imputation upon all the reformed Churches, that want that Government*, hee saith; *that the objection is intended to raise envie against them*; who (if they may be beleeved) *love and honour those sister Churches, and blesse God for them.* *Pag.* 29.

But doe they not plucke all this envie upon themselves, who in their *Conferences, Writings, Pulpits, Universities, Disputes, High Commission, Declamations, have disclaimed them as no Churches, that have disclaimed the Prelats?* and have honoured the most *glorious Lights* of *those Reformed Churches, Calvin, Beza,* and others with no better titles than of *Rascalls, Blasphemers, &c.*

But the pith of his answer after a few good words is this: that no such consequent can be drawne from their opinion, for their *Ius divinum* pleads only for a *Iustifiablenesse of this holy calling*: Not for an absolute necessity of it, *warranting it where it is, and requiring it where it may be had; but not fixing upon the Church that wants it, the defect of any thing of the Essence of a Church, but only of the glory and perfection of it*; neither is it their sin, but their misery.

And is it so, doth not this *Ius divinum* argue a *Necessitie*, but onely a *Iustifiablenesse* of this calling; nor is the want of it a want of any thing of Essence, but onely of perfection? wee had thought, that page the twentieth, where this *Remonstrant* strives to fetch the *pedegree of Episcopacie* from no lesse than *Apostolicall*, and in that right *Divine institution* he had reckoned it among those things, which the Apostles ordained for the succeeding administration of the Church *in essentiall matters*: but here it seemes he is willing to retract what there fell from him: there it was to his advantage to say, this government was a thing essentiall to the Church, and here it is no lesse advantage to say, it is not essentiall.

But if it be not Essentiall, then what is the reason that when a *Priest* who hath received orders at *Rome* turnes to us, they urge not him to receive ordination among us againe: but when some of our brethren, who flying in Queene *Maries* dayes, had received *Imposition of hands* in the Reformed Churches beyond the Seas returned againe in the dayes of Queene *Elizabeth*, they were urged to receive Imposition of hands againe from our Bishops, and some did receive it. If those Churches that want Bishops want nothing essentiall to a Church; then what

Essentiall

Essentiall want was there in the ordination of those *Ministers* that received Imposition of hands in those Churches, that might deserve a *Re-ordination*, more than if they had first received their ordination at *Rome*?

And what is the reason that Bishop *Mountague* so confidently affirmes, that Ordination by Episcopall hands is so necessary, as that the Church is no true Church without it, and the Ministery no true Ministery, and ordinarily no salvation to be obtained without it? And if this *Remonstrant* should leave Bishop *Mountague* to answer for himselfe, yet notwithstanding he stands bound to give us satisfaction to these two questions, which arise from his owne Booke. *Originum Ecclesiasticarum tomi prioris pars posterior* 463,464

First, whether *that Office*, which by *divine right* hath the *sole power of Ordaining*, and *Ruling* all other *Officers* in the Church, (as he saith Episcopacy hath) belong not to the being, but onely to the glory and perfection of a Church. Secondly, there being (in this mans thoughts) the same *Ius divinum* for Bishops, that there is for *Pastors* and *Elders*, whether if those *Reformed Churches* wanted *Pastors* and *Elders* too, they should want nothing of the *Essence* of a Church, but of the *perfection and glory of it*? *Pag.* 32.

But this *Remonstrant* seemes to know so much of the minde of those Churches, that *if they might have their option, they would most gladly embrace Episcopall Government, as little differing from their owne Moderatorship, save onely in the perpetuitie of it, and the new Invention* (as hee odiously calls it) *of Lay Elders*. But no question those learned Worthies that were entrusted *by the Churches to compile their confessions, did comprise their Iudgements better* than the *Composer of this Remonstrance*. And to his presumption, wee oppose their Confession. Wee will begin with the French Church, who in their Confession speake thus.

Credimus veram Ecclesiam gubernari debere ea politia, quam Dominus noster Iesus

We beleeve that the true Church ought to be governed by that policie which Christ

Christus sancivit, ita videlicet, ut sint in ea Pastores, Presbyteri, sive Seniores, & Diaconi, ut doctrinæ puritas retineatur, &c. Ar. 29. *Credimus omnes Pastores ubicunq; collocati sunt, eâdem & æquali potestate inter se esse præditos sub uno illo capite summoque & solo universali Episcopo Iesu Christo.* Art. 30. *Gallicæ confessionis. Credimus veram hanc Ecclesiam debere regi, ac gubernari, spirituali illâ politiâ quam nos Deus ipse in verbo suo edocuit; ita ut sint in ea Pastores ac ministri qui pure & concionentur, & Sacramenta administrent; sint quoq; Seniores, & Diaconi qui Ecclesiæ senatum constituant, ut his veluti mediis vera Religio conservari, Hominesq; vitiis dediti spiritualiter corripi & emendari possint. Tunc enim ritè & ordinatè omnia fiunt in Ecclesiâ, cum viri fideles, & pii ad ejus gubernationem deligũtur juxta Divi Pauli præscriptum,* 1 Tim. 3. *Confes. Belgic.* Art. 30. *Caterum ubicunq; locorum sunt verbi Dei Ministri eandem atq; æqualem* Omnes *habent tum* Potestatem *tum* AUTHORITATEM, *ut qui sunt æque Omnes Christi nunci illius universalis Episcopi & capitis Ecclesiæ Ministri.*

Christ Jesus our Lord established, *viz.* that there bee Pastors, Presbyters, or Elders and Deacons. And againe, Wee beleeve that all true Pastors where ever they be, are endued with equall and the same power, under one chiefe Head and Bishop Christ Jesus. Consonant to this the Dutch Churches. We beleeve (say they) the true Church ought to be ruled with that spirituall policie which God hath taught us in his Word, to wit, that there bee in it Pastours to preach the Word purely; Elders and Deacons to constitute the Ecclesiasticall Senate, that by these meanes Religion may be preserved, and manners corrected. And so again, We beleeve where ever the Ministers of God are placed, they *All* have the same *equall power* and *authoritie*, as being All equally the Ministers of Christ.

In which harmony of these Confessions, see how both Churches agree in these five points:

I. First, That there is in the Word of God, an exact forme of

of Governement ſet downe, *Deus in verbo ſuo edocuit.*

Secondly, That this forme of Governement Chriſt eſtabliſhed in his Church; *Ieſus Chriſtus in Eccleſiâ ſancivit.*

Thirdly, That this forme of Government is by Paſtors, Elders, and Deacons. 3

Fourthly, That the true Church of Chriſt ought to be thus governed; *Veram Eccleſiam debere regi.* 4

Fifthly, That all true Miniſters of the Goſpell are of equall power and Authority. 5

For the reaſon he aſſignes, why thoſe Churches ſhould make this Option, wee cannot enough admire that ſuch a paſſage ſhould fall from his pen, as to ſay, there is *Little difference betweene their* ἐπισκοπὴ, *and our Epiſcopacie, ſave onely in perpetuity and lay Elders*, for who knowes not that between theſe two, there is as vaſt a difference as between the *Duke of Veniee* and an *abſolute Monarch*. For, 1. the Moderator in *Geneva* is not of a ſuperiour order to his Brethren; nor 2. hath an ordination differing from them; nor 3. aſſumes power of ſole Ordination or Juriſdiction; nor hath he 4. maintenance for that office above his Brethren; nor 5. a Negative voyce in what is agreed by the reſt; nor 6. any further power then any of his Brethren. So that the difference betweene our Biſhops and their Moderators is more then *Little:* But if it be ſo little as this *Remonſtrant* here pretends; then the *Alteration* and *Abrogation* of *Epiſcopacie* will be with the leſſe *difficultie*, and *occaſion the leſſe diſturbance.*

Sect. XV.

But there is another thing, wherein our *Epiſcopacie differs* from the *Geneva Moderatorſhip*, beſides the perpetuity; and that is the *excluſion of the Lay Presbytery*, (which if we may beleeve this *Remonſtrant*) *never till this age had footing in the Chriſtian Church.*

In which aſſertion, this Remonſtrant concludes *ſo fully* with Biſhop *Halls Irrefragable Propoſitions*, and his

other book of *Episcopacie by divine right*; as if he had conspired to sweare to what the Bishop had said.

Now, though we will not enter the Lists with a man of that *learning* and *fame* that Bishop *Hall* is, yet we dare tell this *Remonstrant*, that this his assertion hath no more truth in it, *then the rest that wee have alreadie noted.* Wee will (to avoyd prolixity) not urge those [a] three knowne Texts of Scripture, produced by some for the establishing of Governing Elders in the Church, *not yet vindicated by the adversaries.*

[a] 1 Tim. 5. 17. 1 Cor. 12. 28. Rom. 12. 8.

Nor will wee urge that famous Text of [b] *Ambrose* in 1 *Tim.* 5. But if there were no *Lay Elders* in the Church till this present age, wee would be glad to learne, who they were of whom *Origen* speakes, when he tels us, it was the Custome of Christian Teachers, first to examine such as desired to heare them, of whom there were *two orders*; the first were *Catechumeni*, or beginners; the other was of such as were more perfect: among whom ἐισί τινες ἐπιτεταγμένοι πρὸς τὸ φιλοπευστεῖν τοὺς βίους καὶ τὰς ἀγωγὰς τῶν προσιόντων, &c. *Nonnulli præpositi sunt qui in vitam & mores eorum qui admittuntur inquirant, ut qui turpia committant iis communi Cœtu Interdicant, qui vero ab istis abhorrent, ex animo complexi, meliores quotidiè reddant*: There are some ordained to enquire into the life and manners of such as are admitted into the Church, that they may banish such from the publique Assembly, that perpetrate scandalous Acts; which place tells us plainely:

[b] *Vnde & Synagoga, & postea Ecclesia seniores habuit, quorum sine Consilio nihil agebatur in Ecclesiâ. Quod qua negligentiâ obsolverit nescio, nisi forte Doctorum desidiâ, aut magis superbia, 'dum soli volunt aliquid videri.* *Origen. Lib. 3. contra Celsum.*

First, that there were some in the higher forme of heares (not Teachers) who were *Censores morum* over the rest. Secondly, that they were designed or constituted to this work, ἐπιτεταγμένοι. Thirdly, that they had such Authority intrusted into their hands, as that they might interdict such as were scandalous from the publique Assemblies. We would gladly know, whether these were not, as it were, *Lay Elders.*

That there were such in the Church (distinguished from others that were called to teach) appeares. *Augustine* writing to his Charge directs his Epistle, *Dilectissimi,*

Ep. 137.

simis fratribus, clero, senioribus & universæ Plebi Ecclesiæ Hipponensis: where first there is the generall compellation. *Fratribus, Brethren*, then there is a distribution of these Brethren into the *Clergie*, the *Elders*, and the *whole People*; so that there were in that Church Elders distinguished both from the Clergie, and the rest of the People.

So againe, *Contra Cresconium Grammaticum: Omnes vos Episcopi, Presbyteri, Diaconi, & Seniores scitis*; *All you Bishops*, Elders, Deacons, and Elders, doe know. What were those two sorts of Elders there mentioned in one *comma*, *& ibidem cap. 56. Peregrinus Presbyter & seniores Ecclesiæ Mysticanæ Regiones tale desiderium prosequuntur*; where againe we reade of *Elder and Elders, Presbyter, and Seniors* in one Church. Lib. 3. cap.

Both those passages are upon record in the publike acts, which are more fully set downe by *Baronius*, *an.* 303. *Num.* 15. 16, 17. As also by *Albaspineus*, in his Edition of *Optatus*: in which Acts the *Seniors* are often mentioned. In that famous relation of the purging of *Cecilianus* and *Felix*, there is a copie of a Letter; *Fratribus & filiis: Clero & Senioribus, Fortis in Domino æternam salutem*: Another Letter is mentioned a little before *Clericis & Senioribus Cirthensium in Domino æternum Salutem*. These Seniors were interessed in affaires concerning the Church as being the men, by whose advise they were managed.

The Letter of *Purpurius* to *Silvanus* saith, *adhibete conclericos, & seniores plebis, Ecclesiasticos Viros, & inquirant quæ sunt istæ Dissensiones: ut ea quæ sunt secundum fidei Præcepta fiant*, Where wee see the joynt power of these Seniors, with the Clergie in ordering Ecclesiasticall affaires; that by their wisedome and care peace might be setled in the Church; for which cause, these *Seniors* are called *Ecclesiasticall men*; and yet they are distinguished from Clergie men.

They are mentioned againe afterwards by *Maximus*, saying; *Loquor Nomine SENIORUM Populi Christiani*, *Greg. Mag.* distinguisheth them also from the Clergie:

Tabellarium cum conſenſu SENIORUM *& Cleri me-*
minerit Ordinandum.

Theſe Seniors had power to reprove offenders, otherwiſe why ſhould *Auguſtine* ſay, *Cum ob errorem aliquem à Senioribus arguuntur & imputatur alicui cur ebrius fuerit, cur res alienas pervaſerit, &c.* when they were by the Elders reproved for their *errors*, and drunkennes is laid to a mans charge, &c. So that it was proper to the Seniors to have the cognizance of delinquents, and to reprove them.

Auguſt. Ser. 19. de Verb. Dom.

The ſame *Auguſtine* in *Pſalme* 36. *Neceſſe nos fuerat Primiani cauſam, quem, &c. Seniorũ literis eiuſdem Eccleſiæ poſtulantibus audire.* Being requeſted by letters from the *Seniors* of that *Church*, it was needfull for me to heare the the cauſe of *Primian*, &c.

Auguſt. in Pſal. 38. Conc. 2.

So againe, *Optatus*, who mentioning a perſecution that did for a while ſcatter the Church, ſaith, *Erant Eccleſiæ ex auro & argento quàm plurima Ornamenta, quæ nec defodere terræ, nec ſecum portare poterat, quare fidelibus ſenioribus commendavit.* *Albaſpineus*, that learned Antiquarie, on that place acknowledges, that *Beſides the Clergie, there were certaine of the Elders of the people, men of approved life, that did tend the affaires of the Church, of whom this place is to be underſtood.*

By all theſe teſtimonies it is apparent; firſt, that in the ancient Church there were ſome called *Seniors*. Secondly, that theſe Seniors were not Clergie men. Thirdly, that they had a ſtroke in governing the Church, and managing the affaires thereof. Fourthly, that Seniors were diſtinguiſhed from the reſt of the people.

Pag. 32. Neither *wou'd we deſire to chuſe any other Judges in this whole controverſie*; then whom himſelfe conſtituted; Forraine Divines, taking the generall Suffrage and practiſe of the Churches, and not of particular men.

As for the learned *Spanhemius* whom hee produceth, though wee give him the deſerved honour of a worthy man: yet wee think it too much to ſpeake of him, as if the judgement of the *whole Church of Geneva* were incor-

porated

porated into him, as this Remonſtrant doth. And for *Spanhemius* himſelfe, we may truly ſay, in the place cited, he delivered *a complement*, rather then his *judgment*, which in *Dedicatorie Epiſtles* is not unuſuall. Wee know that reverend *Calvin* and learned *Beza* have ſaid as much upon occaſion in their Epiſtles, and yet the Chriſtian world knowes their Judgement was to the contrary.

Little reaſon therefore hath this Remonſtrant, to declaime againſt all ſuch as ſpeake againſt this Governement as unlawfull, with the *termes of Ignorant and ſpitefull Sectaries*, becauſe they call the Governement unlawfull: had they proceeded further to call it Antichriſtian, (which he charges upon them) they had ſaid no more, then what our eares have heard ſome of their *principall* Agents, their *Legati à Latere* ſpeake publikely in their *viſitations*: *That how ever the Church of England be as ſound, and Orthodox in her Doctrine as any Church in the world, yet in our Diſcipline and Governement, wee are the ſame with the Church of Rome*, which amounts to a ſmuch as to ſay, the *Governement is Antichriſtian*, unleſſe they will ſay the Governement of *Rome* is not ſo, nor the Pope Antichriſt. Pag. 33. Pag. 33. D. Ducke.

Sect. XVI.

NOw our *Remonſtrant* begins to leave his diſpute for the *Office*, and flowes into the large praiſes of the *Perſons*, and what is wanting in his *Arguments* for the *Place*, thinks to make up in his *Encomiaſticks* of the *Perſons*, that have poſſeſt that *place* in the *Church of God*; and tels us, that *the Religious Biſhops of all times are and have been they, that have ſtrongly upheld the truth of God againſt Satan and his Antichriſt*. It is well he ſets this crown only upon the heads of *Religious Biſhops*, as knowing that there are and have been ſome *Irreligious ones*, that have *as ſtrongly upheld Satan and his Antichriſt againſt the truth of God*. But *the Religious Biſhops are they that have all times upheld the truth*. What? *they*, and *only they*? did never any uphold Pag. 34.

the truth, but a *Religious Bishop*? did never any Religious *Minister* or *Professor preach*, or *write*, or *die*, to uphold the truth, but a *Religious Bishop*? if so then there is some perswasive strength in that hee saith; and a credulous man might bee induced to thinke, *If Bishops goe downe, truth will goe downe too*: But if wee can produce for *one Bishop many others* that have beene valiant for the truth, this Rhethoricall insinuation will contribute no great help to their establishment. Nor indeed any at all; unles he were able to make this good *of our times*, as well as of all others, which he assaies; for saith he, *even amongst our own how many of the reverend & learned Fathers of the Church now living, have spent their spirits, & worne out their lives in the powerfull opposition of that man of sinne*; how many? I sir; wee would faine know how many: that there are *some* that have stood up to beare witnesse against that *Man of sin*, we acknowledge with all due respect, to the Learning and worth of their Persons. But that their Episcopall dignity hath added either any *flame to their zeal, or any Nerves to their ability*: we cannot believe, nor can we thinke they would have done lesse in that cause, though they had beene no Bishops.

Pag.35.

a Wee may rather thinke that they would have done more. Remembring what *Martinus* was wont to say to his friend *Sulpitius*, *Nequaquam sibi in Episcopatu eam virtutum Gratiam suppetisse, quam priùs se habuisse meminisset. Sulpitius Severus Dial 2.*

But what if this be true of some Bishops in the Kingdome, Is it true of all? are there not some that have spent their spirits in the *opposition of Christ*, as others have in the opposition of Antichrist? & are there none but *Zealous, Religious Prelates* in the Kingdom? *are there none upon whom the guilt of that may meritoriously bee charged, which others have convincingly and meritoriously opposed?* And are there not some Bishops in the Kingdome, that are so far from opposing the *Man of sin*, that even this *Remonstrant* is in danger of suffering under the name of *Puritan* for daring to call him by that name, we doubt not but this *Remonstrant* knowes there are.

Pag.35.

But if he will against the light of his own Conscience, bear up a known errour out of private repetts, (wee will not say these papers) but his own conscience, shall one day be an evidence against him before the dreadfull Tribunall of the Almighty.

But

But there is yet a second thing that should endeare *Episcopacie, and that is the carefull, peaceable, painefull, conscionable mannaging of their Charges; to the great glory of God, and the comfort of his faithful people.* Which (in not seeming to urge) hee urgeth to the full and beyond. This care, conscience, paines of our Bishops, is exercised and evidenced, either in their Preaching or in their Ruling; for their preaching, it is true, some few there are that *Labour in the Word and Doctrine*; whose *persons* in that respect wee *honour*: but the most are so farre from Preaching, that they rather discountenance, discourage, oppose, blaspheme Preaching. *Pag.* 36.

It was a *Non-preaching Bishop*, that said of a *preaching Bishop, He was a preaching Coxcomb.* As for the discharge of their office of ruling, their entrusting their *Chancellors*, and other Officers, with their visitations, and Courts (as ordinarily they doe, whiles themselves attend the Court) doth abundantly witnesse their *care in it.* The many and loud cryes of the intolerable *oppressions* and *tyrannies* of their Court-proceedings witnesse *their peaceablenesse*, their unjust fees, exactions, commutations; witnesse *their conscionablenesse in mannaging their Charges, to the great glory of God, and the comfort of his faithfull people.*

And hence it is that so many at this day here ill; (how deservedly, saith this Remonstrant, God knows) and doe not your Honours know, and doth not this *Remonstrant* know? and doth not all the nation (that will know any thing) know how deservedly *Some*, nay, *Most*, nay, *All the Bishops of this nation* heare ill, were it but onely for the late Canons and Oath? *But why should the faults of some, diffuse the blame to all?* Why? by your owne argument, that would *extend the deserts of some*; to the *patronage of All*; and if it bee a *fault in the impetuous and undistinguishing Vulgar, so to involve all, as to make Innocency it selfe a sinne*; what is it in a Man *able to distinguish*, by the *same implication*, to shrowd *sinne* under *Innocencie*, the sinne of *many*, under the *Innocencie of a few.* *Pag.* 36. *Pag.* 36.

But

Pag. 37. But have our Bishops *indeed* beene so *carefull, painfull, conscionable*, in managing their Charges? how is it then that there are such *manifold scandalls of the inferiour Clergy* presented to your *Honours view*, which he cannot *mention without a bleeding heart*; and yet could finde in his *heart* (if he knew how) to excuse them, and though hee confesse them to be the *shame and misery of our Church*, yet is hee not ashamed to plead their cause at your Honours BARRE, *Onuphrius*-like, that was the *Advocate of every bad cause*; and to excite you by *Constantines* example (in a different Cause alleadged) if not to suffer those Crimes, which himself calls hatefull, to passe unpunished, yet not to bring them to that *open and publique punishment* they have deserved.

But what, if pious *Constantine* (in his tender care to prevent the Divisions that the emulation of the Bishops of that age, enraged with a spirit of envie and faction, were kindling in the Church, lest by that meanes the Christian faith should be derided among the Heathens) did suppresse their mutuall accusations, many of which might be but upon surmises; and that not *in a Court of Justice*, but in an *Ecclesiasticall Synode*; shall this bee urged before the highest *Court of Justice upon earth*, to the patronizing of *Notorious scandalls, and hatefull enormities*, that are already proved by evidence of cleare witnesse.

Pag. 37. *But oh forbid it to tell it in Gath, &c.* What? the sinne; alas, that is done already; Doe wee not know, the drunkennesse, profanenesse, superstition, Popishnesse of the English Clergie rings at *Rome* already? yes undoubtedly; and there is no way to vindicate the Honour of our *Nation, Ministry, Parliaments, Soveraigne, Religion, God*; but by causing the punishment to ring as farre as the sinne hath done; that our adversaries that have triumphed in their sinne, may be confounded at their punishments. Doe not your *Honours* know, that the plaistring or palliating of these rotten members, will be a greater dishonour to the Nation and Church, then their cutting off; and

that

that the personall acts of these *sonnes of Beliall*, being connived at, become Nationall sinnes?

But for this one fact of *Constantine*, wee humbly crave your *Honours* leave to present to your wisedome three Texts of Scripture, *Ezek.* 44. 12, 13. *Because they ministred unto them before their Idolls, and caused the house of Israel to fall into iniquity, therefore have I lift up my hand unto them, saith the Lord, and they shall beare their iniquity. And they shall not come neere unto mee, to doe the office of a Priest unto me, nor to come neere unto any of mine holy things in the most holy place, &c.*

The second is *Jerem.* 48. 10. *Cursed be hee that doth the work of the Lord negligently*: and the third is, *Judges* 6. 31. *He that will plead for Baal, let him be put to death while it is yet morning.* We have no more to say in this; whether it be best to walk after the *President of Man*, or the *Prescripts of God*, your *Honours* can easily judge.

Sect. XVII.

But *stay* saith this *Remonstrant*; and indeed he might well have stayed and spared the labour of his ensuing discourse, about the Church of *England*, the *Prelaticall* and the *Antiprelaticall* Church: but these Episcopall Men deale as the *Papists* that dazle the eyes, and astonish the senses of poore people, with the glorious Name of the *Church*, the *Church*; *The holy Mother the Church*. This is the *Gorgons head*, as [a] Doctor *White* saith, that hath inchanted them, and held them in bondage to their Errors: All their speech is of the *Church, the Church*; no mention of the *Scriptures, of God the Father*; but all of the *Mother the Church*. Much like as they write of certaine *Æthiopians*, that by reason they use no marriage, but promiscuously company together, the children only follow the *Mother*; the *Father* and his name is in no request, but the *Mother* hath all the reputation. So is it with the Author of this *Remonstrance*, he stiles himselfe, *a Dutifull sonne of the Church*. And it hath beene a Custome of late times,

Pag. 39.

[a] In his Preface to his Booke, called *The way to the True Church.*

Solinus.

to cry up the holy *Mother the Church of England*, to call for absolute obedience to *holy Church*; full conformity to the orders of *holy Church*; Neglecting in the meane time, *God the Father, and the holy Scripture.*

Pag. 39. But if wee should now demand of them, what they meane by the *Church of England*, this *Author* seemes to be thunder-stricken at this Question; and cals the very *Question, a new Divinity*; where he deales like such as holding great revenues by unjust Titles, will not suffer their Titles to be called in Question.

For it is apparent, *Ac si solaribus radiis descriptum esset* (to use *Tertullians* phrase) that the word *Church* is an *Equivocall word*, and hath as many severall acceptions as letters; and that *Dolus latet in universalibus*. And that by the Church of *England*; first by some of these men is meant onely the *Bishops*; or rather the two *Archbishops*; or more properly the *Archbishop of Canterbury*: Just as the *Jesuited Papists* resolve the Church and all the glorious Titles of it into *the Pope*; so do these into the *Archbishop*, or at fullest, they understand it of *the Bishops and their party met in Convocation*; as the more ingenuous of the Papists, make the *Pope and his Cardinals* to be *their Church*: thus excluding all the *Christian people and Presbyters of the Kingdome*; as not worthy to be reckoned in the number of the *Church*.

And which is more strange, this Author in his *Simplicitie* (as he truly saith) *never heard, nor thought of any more Churches of England then one*; and what then shal become of his *Dioceſan Churches*, and *Dioceſan Bishops*? And what shall wee think of *England*, when it was an *Heptarchy*? had it not then seven Churches when seven Kings? Or if the *Bounds of a Kingdome* must constitute the *Limits and Bounds of a Church*, why are not *England, Scotland*, and *Ireland*, all *one Church*? when they are happily united under one *gracious Monarch*, into one Kingdome. Wee reade in Scripture, of the Churches of *Iudea*, and the Churches of *Galatia*; and why not the Churches of *England*? not that we denie the *Consociation*, or *Combi-*

nation

nation of Churches into a Provinciall or Nationall Synod for the right ordering of them. But that there ſhould be no *Church in England*, but a *Nationall Church*: this is that *which this Author* in his *ſimplicity* affirmes, of which the very rehearſall is a refutation.

Sect. XVIII.

THere are yet two things with which this *Remonſtrance* ſhuts up it ſelfe, which muſt not be paſt without our Obeliskes.

Firſt, he ſcoffes at the *Antiprelaticall Church*, and the *Antiprelaticall Diviſions*; for our parts we acknowledge no *Antiprelaticall Church*. But there are a company of men in *the Kingdome, of no meane ranke or quality*, for *Piety*, *Nobility*, *Learning*, that ſtand up to beare witneſſe againſt the *Hierarchie* (as it now ſtands:) their uſurpations over Gods Church and Miniſters, their cruell uſing of Gods people by their tyrannicall Governement: this we acknowledge; and if hee call theſe the *Antiprelaticall Church*, we doubt not but your Honours wil conſider, that there are many Thouſands in this Kingdome, and thoſe pious and worthy perſons, that thus doe, and upon moſt juſt cauſe.

It was a ſpeech of *Eraſmus*, of *Luther*, *Ut quiſque vir eſt optimus, ita illius Scriptis minimè offendi*, The better any man was, the leſſe offence he tooke at *Luthers* writings: but we may ſay the contrary of the Prelates, *Ut quiſque vir eſt optimus, ita illorum factis magis offendi*, The better any man is, the more he is offended at their dealings. And all that can be objected againſt this party, will be like that in *Tertullian*, *Bonus vir Cajus Sejus, ſed malus tantum quia Antiprelaticus.* *Tertull. adverb. Gent.*

But he upbraides us with *our Diviſions and Subdiviſions*, and ſo doe the Papiſts upbraid the Proteſtants with their *Lutheraniſme*, *Calviniſme*, *and Zuinglianiſme*. And this is that the Heathens objected to the Chriſtians, their Fractures were ſo many, they knew not which Religion

to chuſe if they ſhould turn Chriſtians: And can it be expected that the Church in any age ſhould be free frō diviſions, when the times of the Apoſtles were not free? and the Apoſtle tells us, it muſt needs be that there be diviſions: in *Greg. Naz.* dayes there were 600 Errours in the Church; doe theſe any wayes derogate from the truth and worth of Chriſtian Religion?

But as for the Diviſions of the Antiprelaticall party, ſo odiouſly exaggerated by this Remonſtrant: Let us aſſure your Honours, they have beene much fomented by the *Prelates*, whoſe practiſe hath beene according to that rule of *Machiavill: Divide & Impera*, and they have made theſe diviſions, and afterwards complained of that which their Tyranny and Policie hath made. It is no wonder conſidering the pathes our Prelates have trod, that there are Diviſions in the Nation. The wonder is our Diviſions are no more, no greater; and wee doubt not but if they were of that gracious ſpirit, and ſo intirely affected to the peace of the Church as *Greg. Naz.* was, they would ſay as he did in the tumults of the people, *Mitte nos in mare, & non erit tempeſtas*; rather then they would hinder that ſweet *Concordance*, and conſpiration of minde unto a Government that ſhall be every way agreeable to the rule of Gods word, and profitable for the edification and flouriſhing of the Church.

A ſecond thing, wee cannot but take notice of, is the pains this *Author* takes to advance his *Prelaticall Church*: and forgetting what he had ſaid in the beginning: *that their party was ſo numerous*, it could not be ſummed; tells us now, *theſe ſeverall thouſands are punctually calculated*. But we doubt not but your Honours will conſider that there may be *multi homines & pauci viri*. And that there are more againſt them then for them.

Pag. 2.

Pag. 41.

And whereas they pretend, that they differ from us onely in a Ceremony or an Organ pipe, (which however is no contemptible difference) yet it will appeare that our differences are in point of a ſuperiour Alloy. Though this Remonſtrant braves it in his multiplyed Quere's.

What

What are the bounds of this Church? what the distinction of the professours and Religion? what grounds of faith? what new Creed doe they hold different from their Neighbours? what Scriptures? what Baptisme? what meanes of Salvation other then the rest? yet if hee pleased hee might have silenced his owne Queres: but if hee will needs put us to the answer, wee will resolve them one by one. Pag. 41.

First, if he ask what are the bounds of this Church, we answer him out of the sixt of their late founded Canons: where we find the limits of this Prelaticall Church extend as farre as from the high and lofty Promontory of Archbishops, to the *Terra incognita* of an, &c.

If what *Distinction of professors and Religion*; we answer their worshipping towards the East, and bowing towards the Altar, prostrating themselves in their approaches into Churches, placing all Religion in outward formalities, are visible differences of these professours and their Religion.

If what new Creed they have, or what grounds of Faith differing from their Neighbours, we answer; Episcopacy by divine right is the first Article of their Creed. Absolute and blinde obedience to all the commandements of the Church (that is the Bishop and his Emissaries) election upon faith foreseene, the influence of works into *Justification*, falling from grace, &c.

If what Scripture, we answer; the Apocrypha and unwritten Traditions.

If what Baptisme? a Baptisme of absolute Necessity unto salvation; and yet insufficient unto salvation: as not sealing grace to the taking away of sinne after Baptisme.

If what Eucharist? an Eucharist that must be administred upon an Altar or a Table set Altar-wise, rayled in an Eucharist in which there is such a presence of Christ, (though *Modum nesciunt*) as makes the place of its Administration the *throne of God*, the place of the *Residence of the Almighty*; and impresseth such a holinesse upon it as

makes it not onely capable, but worthy of Adoration.

If what Christ? a Christ who hath given the same power of absolution to a Priest that himselfe hath.

If what Heaven? a heaven that hath a broad way leading thither, and is receptive of Drunkards, Swearers, Adulterers, &c. such a heaven as we may say of it, as the the Indians said of the heaven of the Spaniards: Unto that heaven which *some of the Prelaticall Church* living and dying in their *scandalous* sinnes, and hatefull enormities goe to, let our soules never enter.

If what meanes of salvation? we answer, confession of sinnes to a Priest as the most absolute, undoubted, necessary, infallible meanes of Salvation.

Pag. 41. Farre be it from us to say with this *Remonstrant*, we do fully agree in all these and all other Doctrinall, and practicall points of Religion, and preach one and the same saving truths. Nay, we must rather say as that holy Martyr did, *We thank God we are* none of you.

Pag. 24. Nor doe we because of this dissension feare the censure of uncharitablenesse from any but uncharitable men. But it is no unusuall thing with the Prelats and their party, to charge such as protest against their corrupt opinions and wayes, with uncharitablenesse and Schisme, as the Papists do the Protestants: and as the Protestants doe justly recriminate, and charge that Schisme upon the Papists, which they object to us; So may we upon the Prelats: And if *Austin* may be Judge, the Prelats are more Schismaticks then we. *Quicunque* (saith he) *invident bonis, ut quærant occasiones excludendi eos, aut degradandi, vel crimina sua sic defendere parati sunt (si objecta vel prodita fuerint) ut etiam conventiculorum congregationes vel Ecclesiæ perturbationes cogitent excitare, jam schismatici sunt.* Whosoever envie those that are good, and seeke occasions to exclude and degrade them, and are so ready to defend their faults, that rather then they will leave them, they will devise how to raise up troubles in the Church, and drive men into Conventicles and corners, they are the Schismaticks.

And

And that all the world may take notice what juſt cauſe wee have to complaine of Epiſcopacie, as it now ſtands, wee humbly crave leave to propound theſe *Quæries.*

Quæries about Epiſcopacie.

1 WHether it be tolerable in a Chriſtian Church, that Lord Biſhops ſhould be held to be *Iure Divino*; And yet the Lords day by the ſame men to be but *Iure Humano*. And that the ſame perſons ſhould cry up *Altars* in ſtead of *Communion Tables*, and *Prieſts* in ſtead of *Miniſters*, and yet not *Iudaize*, when they will not ſuffer the Lords day to be called the Sabbath day, for feare of *Iudaizing*. Whereas the word *Sabbath* is a generall word, ſignifying a day of reſt, which is common as well to the Chriſtian Sabbath, as to the Jewiſh Sabbath, and was alſo uſed by the Ancients, *Ruffinus in Pſal.* 47. *Origen Hom.* 23. *in Num. Gregory Nazian.*

2 Whether that aſſertion, No Biſhop, No King, and no Ceremonie, no Biſhop, be not very prejudiciall to Kingly Authoritie? For it ſeemes to imply, that the Civill power depends upon the Spirituall, and is ſupported by Ceremonies and Biſhops.

3 Whether ſeeing it hath beene proved that Biſhops (as they are now aſſerted) are a meere humane Ordinance, it may not by the ſame Authoritie be abrogated, by which it was firſt eſtabliſhed; eſpecially, conſidering the long experience of the hurt they have done to Church and State.

4 Whether the advancing of Epiſcopacie into *Ius Divinum*, doth not make it a thing ſimply unlawfull to ſubmit to that Government? Becauſe that many conſciencious men that have hitherto conformed to Ceremonies and Epiſcopacie, have done it upon this ground, as ſuppoſing that Authoritie did not make them matters of worſhip, but of Order and Decencie, &c. And thus they ſatisfied their conſciences in anſwering thoſe Texts, *Coloſ.* 2. 20.

21,

21,22. *Matth.*15.9. But now ſince Epiſcopacy comes to be challenged as a Divine Ordinance, how ſhall wee be reſponſable to thoſe Texts. And is it not, as it is now aſſerted, become an Idoll, and like the Brazen Serpent to be ground to powder?

5 Whether there be any difference in the point of Epiſcopacie between *Ius Divinum* and *Ius Apoſtolicum*. Becauſe we finde ſome claiming their ſtanding by *Ius Divinum*; others by *Ius Apoſtolicum*. But wee conceive that *Ius Apoſtolicum* properly taken, is all one with *Ius Divinum*. For *Ius Apoſtolicum* is ſuch a *Ius*, which is founded upon the Acts and Epiſtles of the Apoſtles, written by them ſo as to be a perpetuall Rule for the ſucceeding Adminiſtration of the Church, as this Author ſaith *pag.* 20. And this *Ius* is *Ius Divinum*, as well as *Apoſtolicum*. But if by *Ius Apoſtolicum*, they meane improperly (as ſome doe) ſuch things which are not recorded in the writings of the Apoſtles, but introduced, the Apoſtles being living, they cannot be rightly ſaid to be *jure Apoſtolico*, nor ſuch things which the Apoſtles did intend the Churches ſhould be bound unto. Neither is Epiſcopacie as it imports a ſuperioritie of power over a Presbyter, no not in this ſenſe *jure Apoſtolico*, as hath beene already proved, and might further be manifeſted by divers Teſtimonies, if need did require. We will only inſtance in *Caſſander*, a man famous for his immoderate moderation in controverted Points of Religion, who in his *Conſultat. Articul.* 14 hath this ſaying; *An Epiſcopatus inter ordines Eccleſiaſticos ponendus ſit, inter Theologos & Canoniſtas non convenit. Convenit autem inter omnes, in Apoſtolorum ætate Presbyterum & Epiſcopum nullum diſcrimen fuiſſe, &c.*

6 Whether the diſtinction of *Beza*, betweene *Epiſcopus Divinus, Humanus*, & *Diabolicus*, be not worthy your Honours conſideration. By the Divine Biſhop, he meanes the Biſhop as he is taken in Scripture, which is one and the ſame with a Presbyter; By the humane Biſhop he meanes the Biſhop choſen by the Presbyters to be Preſident over them, and to rule with them by fixed Lawes

and

and Canons. By the Diabolicall Bishop he meanes a Bishop with sole power of Ordination and Jurisdiction, Lording it over Gods heritage, and governing by his owne will and authority. Which puts us in minde of the Painter that Limmed two pictures to the same proportion and figure; The one hee reserved in secret, the other he exposed to common view. And as the phansie of beholders led them to censure any line or proportion, as not done to the life, he mends it after direction. If any fault bee found with the eye, hand, foot, &c. he corrects it, till at last the addition of every mans fancie had defaced the first figure, and made that which was the Picture of a man, swell into a monster: Then bringing forth this and his other Picture which hee had reserved, he presented both to the people. and they abhorring the former, and applauding the latter, he cryed, *Hunc populus fecit*: This the deformed one the People made: This lovely one I made. As the Painter of his Painting, so (in *Bezaes* sence) it may be said of Bishops, God at first instituted Bishops such as are all one with presbyters; and such are amiable, honourable in all the Churches of God. But when men would bee adding to Gods institution, what power, preheminence, Jurisdiction, Lordlynes their phansie suggested unto them, this divine Bishop lost his Originali beauty, and became to be *Humanus*. And in conclusion (by these and other additions swelling into a Pope) *Diabolicus*. *Hunc populus fecit.*

7. Whether the Ancient Fathers, when they call *Peter Marke, Iames, Timothy*, and *Titus* Bishops, did not speak according to the Language of the times wherein they lived, rather then according to the true acception of the word Bishop; and whether it bee not true which is here said in this Booke, that they are called Bishops of *Alexandria, Ephesus, Hierusalem, &c.* in a very improper sense, because they abode at those places a longer time then at other places? For sure it is, if Christ made *Peter* and *Iames* Apostles (which are Bishops over the whole world) and the Apostles made *Marke, Timothy* and *Titus* Evange-

lists. &c. It seemes to us that it would have beene a great sinne in them to limit themselves to one particular Diocesse, and to leave that calling in which Christ had placed them.

8. Whether Presbyters in Scripture are called πρεσβύτεροι and ἐπισκόποι, and that it is an office, required at their hands, to rule and to governe, as hath beene proved in this Booke; The Bishops can without sinne arrogate the exercise of this power to themselves alone; And why may they not with the same lawfulnesse, impropriate to themselves alone the Key of Doctrine (which yet notwithstanding all would condemne) as wel as the Key of Discipline, seeing that the whole power of the Keyes is given to Presbyters in Scripture as well as to Bishops; as appears, *Mat.* 16. 19. where the power of the Keyes is promised to *Peter*, in the name of the rest of the Apostles, and their successors; and given to all the Apostles, and their successors, *Mat.* 18. 19. *Iohn* 20. 23. And that Presbyters succeed the Apostles, appeares not onely *Mat.* 28. 20. but also *Acts* 20 28. where the Apostle ready to leave the Church of *Ephesus* commends the care of ruling and feeding it to the Elders of that Church. To this *Irenæus* witnesseth, *lib.* 4. *cap.* 43. 44. This Bishop *Iewell* against *Harding*, *Artic.* 4. *sect.* 5. 6. saith, that all Pastors have equall power of binding and loosing with *Peeter*.

9. Whether since that Bishops assume to themselves power temporall (to be Barons and to sit in Parliament, as Judges, and in Court of Star-Chamber, High Commission, and other Courts of Justice) and also power spirituall over Ministers and People to ordaine, silence, suspend. deprive, excommunicate, &c. their spirituall power be not as dangerous (though both bee dangerous) and as much to be opposed as their temporall? 1. Because the spiritual is over our consciences, the temporall, but over our purses, 2. Because the spirituall have more influence into Gods Ordinances to defile them, then the temporall. 3. Because spirituall Judgements and evills are greater

then

then other, 4. because the Pope was Anticſtrift, before he did aſſume any temporall power. 5. Becauſe the Spirituall is more inward and leſſe diſcerned: and therefore it concernes all thoſe that have Spirituall eyes, and deſire to worſhip God in ſpirit and truth to conſider, and and endeavour to abrogate their Spirituall uſurpations as well as their Temporall.

10. Whether *Aerius* bee juſtly branded by *Epiphanius* and *Auſtin* for a Hereticke (as ſome report) for affirming Biſhops, and presbyters to be of an equall power?

Wee ſay, as ſome report, for the truth is, he is charged with hereſie meerely and onely becauſe he was an *Arian*. As for his opinion of the parity of a presbyter with a Biſhop; this indeede is called by *Auſtin*, *proprium dogma Aerii*, the proper opinion of *Aerius*. And by *Epiphanius* it is called *Dogma furioſum & ſtolidum*, a mad and fooliſh opinion, but not an hereſie neither by the one nor the other. But let us ſuppoſe (as is commonly thought) that he was accounted an Heretike for this opinion: yet notwithſtanding, that this was but the private opinion of *Epiphanius*, and borrowed out of him by *Auſtin*, & an opinion not to be allowed appeares;

Epiphanius ſaith he did *Arrium ipſum dogmatum novitate ſuperare.* *Auſtin* ſaith in *Arianorum hæreſin lapſum.*

11. First, becauſe the ſame Authors condemne *Aerius*, as much for reprehending and cenſuring the mentioning of the dead in the publique prayers, and the performing of good works for the benefit of the dead. And alſo for the reprehending *ſtatas jejunia*, and the keeping of the week before Eaſter as a ſolemne Faſt; which if worthy of condemnation, would bring in moſt of the reformed Churches into the cenſure of Hereſie.

Epiphan. accuſed him because he ſaid that *ſuperſtitum preces* did not *opitulari eis q'i ex hac vita diſceſſerint.* And *Auſtin* accuſed *Aerius* because he ſaid, *Non licet orare, vel offerre pro mortuis oblationem.*

12. Secondly, becauſe not onely Saint *Hierome*, but *Auſtin* himſelfe, *Sedulius*, *Primaſius*, *Chryſoſtome*, *Theodoret*, *Oecumenius*, *Theophilact*, were of the ſame opinion with *Aërius* (as *Michael Medina*, obſerves in the Councell of *Trent*, and hath written, *Lib.* 1. *de ſacr. hom. Origine*) and yet none of theſe deſerving the name of Fools, much leſſe to be branded for Hereticks.

13. Thirdly, becauſe no Counſell did ever condemne this

for Hereſie; but on the contrary, *Concilium Aquiſgranenſ. ſub Ludovico Pio Imp. 1. anno 816.* hath approved it for true Divinitie out of the Scripture: That Biſhops & Presbyters are equall, bringing the ſame texts that *Aerius* doth, and which *Epiphanius* indeed undertakes to anſwer; but how ſlightly let any indifferent Reader judge.

Whitaker reſponſ. ad Campian rat. 10. hath theſe words: *Aerium Epiphanius & Auguſtinus in hæreticis numerant, & præter eos antiqui pauci. Et ſi Presbyterum Epiſcopo æquare ſit hæreticum, nihil Catholicam eſſe poteſt. Cum Aerio Hieronymus de Presbyteris omnino ſenſit. Illos enim jure divino Epiſcopis æquales eſſe ſtatuit.*

Whether the great Apoſtacie of the Church of *Rome* hath not been, in ſwarving from the Diſcipline of Chriſt, as well as from the doctrine. For ſo it ſeems by that text. 2. *Theſſ.* 2. 4. And alſo *Revel.* 18. 7. and divers others. And if ſo, then it much concernes all thoſe that deſire the purity of the Church to conſider, how neere the diſcipline of the Church of England borders upon Antichriſt; leaſt, while they indeavour to keepe out Antichriſt from entring by the doore of doctrine, they ſhould ſuffer him ſecretly to creep in by the doore of diſcipline, eſpecially conſidering, what is heere ſaid in this Booke. That by their owne confeſſion, *the diſcipline of the Church of England is the ſame with the Church of Rome.*

11.

12. Whether Epiſcopacy be not made a place of Dignity, rather then Duty, and deſired onely for the great revenues of the place: And whether, if the largeneſſe of their revenues were taken away, Biſhops would not decline the great burthen and charge of ſoules neceſſarily annexed to their places, as much as the ancient Biſhops did, who hid themſelves that they might not be made Biſhops and cut off their eares rather then they would bee made Biſhops: wheras now Biſhops cut off the eares of thoſe that ſpeak againſt their Biſhopricks.

Sozomen. hiſt. lib. 6. c. 10.

13. How it comes to paſſe, that in England there is ſuch increaſe of Popery, ſuperſtition, Arminianiſme; and profaneneſſe more then in other reformed Churches; Doth not the root of theſe diſorders proceed from the Biſhops and their adherents, being forced to hold correſpondence with Rome, to uphold their greatneſſe, and their Courts and Canons, wherein they ſymbolize with Rome; And whether it bee not to be feared, that they will rather conſent

ſent to the bringing in of Popery, for the upholding of their dignities, then part with their dignities for the upholding of Religion.

14 Why ſhould England that is one of the chiefeſt Kingdomes in Europe, that ſeperates from Antichriſt, maintaine and defend a diſcipline different from all other reformed Churches, which ſtand in the like Separation? And whether the continuance in this diſcipline will not at laſt bring us to communion with Rome from which wee are ſeparated, and to ſeparation from the other reformed Churches, unto which wee are united.

15 Whether it bee fit that the name Biſhop, which in Scripture is common to the Presbyters with the Biſhops (and not onely in in Scripture, but alſo in Antiquitie for ſome hundreds of yeeres) ſhould ſtill bee appropriated to Biſhops, and ingroſſed by them, and not rather to bee made common to all Presbyters; and the rather becauſe:

Firſt we finde by wofull experience, that the great Equivocation that lyeth in the name Biſhop hath beene and is at this day a great prop & pillar to uphold Lordly Prelacy, for this is the great *Goliah*, the maſter-peece, and indeed the onely argument with which they thinke to ſilence all oppoſers. To wit, the antiquity of Epiſcopacie, that it hath continued in the Church of Chriſt for 1500 yeeres, &c, which argument is cited by this Remonſtrant *ad nauſeam uſque & uſque*. Now it is evident that this argument is a *Paralogiſme*, depending upon the Equivocation of the name Biſhop. For Biſhops in the Apoſtles time were the ſame with Presbyters in name and office and ſo for a good while after. And when afterwards they came to bee diſtinguiſhed. The Biſhops of the primitive times differed as much from ours now, as Rome ancient from Rome at this day, as hath beene ſufficiently declared in this Booke. And the beſt way to confute this argument is by bringing in a Community of the Name Biſhop to a Presbyter as well as to a Biſhop.

Secondly,,

Secondly, becauſe wee finde that the late Innovators which have ſo much diſturbed the peace & purity of our Church, did firſt begin with the alteration of words; and by changing the word Table into the word Altar; and the word Miniſter, into the word Prieſt; and the word Sacrament into the word Sacrifice, have endevoured to bring in the Popiſh Maſſe. And the Apoſtle exhorts us, 2 *Tim.* 1. 13. *To hold faſt the forme of ſound words*: and 1 *Tim.* 6. 20. *to avoid the prophane novelties of words*. Upon which text we will onely mention what the Rhemiſts have commented, which wee conceive to be worthy conſideration. (*Nam inſtruunt nos non ſolum docentes, ſed etiam errantes*) The Church of God hath alwayes been as diligent to reſiſt novelties, of words, as her adverſaries are buſie to invent them, for which cauſe ſhee will not have us communicate with them, nor follow their faſhions and phraſe newly invented, though in the nature of the words ſometimes there bee no harme. Let us keepe our forefathers words, and wee ſhall eaſily keepe our old and true faith, that wee had of the firſt Chriſtians; let them ſay Amendment, Abſtinence, the Lords Supper, the Communion Table, Elders, Miniſters, Superintendent, Congregation, ſo be it, praiſe yee the Lord, Morning Prayer, Evening Prayer and the reſt, as they will, Let us avoide thoſe novelties of words, according to the Apoſtles preſcript and keepe the ole termes, Penance, Faſt, Prieſts, Church, Biſhop, Maſſe, Mattin, Evenſong, the B. Sacrament, Altar, Oblation. Hoſt, Sacrifice, Halleluja, Amen; Lent, Palme-Sunday, Chriſtmaſſe, and the words will bring us to the faith of our firſt Apoſtles, and condemne theſe new Apoſtates, new faith and phraſe.

Queſt. 16. Whether having proved that God never ſet ſuch a government in his Church as our Epiſcopall Government is wee may lawfully any longer be ſubject unto it, bee preſent at their Courts, obey their injunctions and eſpecially bee inſtruments in publiſhing, and executing their Excommunications and Abſolutions.

And

And thus we have given (as wee hope) a ſufficient anſwer, and as briefe as the matter would permit, to *The Remonſtrant*. With whom, though we agree not in opinion touching *Epiſcopacie* and *Liturgie*; yet we fully conſent with him, to pray unto Almighty God, *Who is great in power, and infinite in wiſdome, to powre downe upon the whole Honourabe Aſſembly, the Spirit of wiſdome and underſtanding, the ſpirit of Councell and might, the ſpirit of knowledge and of the feare of the Lord. That you may be able to diſcerne betwixt things that differ; ſeparate betweene the precious and the vile, purely purge away our droſſe, and take away all our tinne; root out every plant that is not of our heavenly Fathers planting. That ſo you may raiſe up the foundations of many generations, and be called The Repairers of breaches, and Reſtorers of paths to dwell in.* Even ſo, *Amen.*

FINIS.

A POSTSCRIPT.

THough we might have added much light and beauty to our Diſcourſe, by inſerting variety of Hiſtories upon ſeverall occaſions given us in the *Remonſtrance*, the anſwer whereof wee have undertaken; eſpecially where it ſpeaks of the *bounty* and *gracious Munificence* of *Religious Princes* toward the *Biſhops*, yet unwilling to break the thread of our diſcourſe, and its connexion with the *Remonſtrance*, by ſo large a digreſſion, as the whole ſeries of Hiſtory producible to our purpoſe, would extend unto: Wee have choſen rather to ſubjoyne by way of *appendix*, an hiſtoricall Narration of thoſe bitter fruits, *Pride*, *Rebellion*, *Treaſon*, *Unthankefulnes*, &c. which have iſſued from *Epiſcopacy*, while it hath ſtood under the continued influences of Soveraigne goodneſſe. Which Narration would fill a volume, but we will bound our ſelves unto the Stories of this Kingdome, and that revolution of time which hath paſſed over us ſince the erection of the *Sea* of *Canterbury*. And becauſe in moſt things the beginning is obſerved to be a preſage of that which followes, let their Founder *Auſtin* the *Monk* come firſt to be conſidered. Whom wee may juſtly account to have beene ſuch to the Engliſh, as the Arrian Biſhops were of old to the Goths, and the Jeſuits now among the Indians, who of Pagans have made but Arrians and Papiſts. His ignorance in the Goſpell which he preached is ſeene in his idle and Judaicall Conſultations with the Pope, about things cleane and uncleane; his proud demeanour toward the Britiſh Clergy, appeares in his coun- *Bed. Holinſt. Speed.*

ſell called about no ſolid point of faith, but celebration of Eaſter, where having troubled & threatned the Churches of Wales, and afterwards of Scotland, about Romiſh Ceremonies, hee is ſaid in fine to have beene the ſtirrer up of *Ethelbert*, by meanes of the Northumbrian King, to the ſlaughter of twelve hundred of thoſe poore laborious Monks of Bangor. His Succeſſors buſied in nothing but urging and inſtituting Ceremonies, and maintaining precedency we paſſe over.

Holinſh. out of *Capgrave. Osborn, Higden.*

Till *Dunſtan*, the Sainted Prelate, who of a frantick Necromancer, and ſuſpected fornicatour, was ſhorne a Monk, and afterwards made a Biſhop. His worthy deeds are noted by *Speed* to have beene the cheating King *Edred* of the treaſure committed to his keeping; the prohibiting of marriage, to the encreaſing of all filthineſſe in the Clergie of thoſe times; as the long Oration of King *Edgar* in *Stow* well teſtifies.

Edw. Conf.

In *Edward* the Confeſſors dayes, *Robert* the Norman no ſooner Archbiſhop of Canterbury, but ſetting the King and Earle *Godwine* at variance for private revenge broached a civill warre, till the Archbiſhop was banisht.

Holinſh. 191

Will. Conq.

Now *William* the Conquerour had ſet up *Lanfrank* Biſhop of Canterbury, who to requite him, ſpent his faithfull ſervice to the Pope *Gregorie*, in perſwading the King to ſubject himſelfe and his ſtate to the Papacy as himſelfe writes to the Pope, *Suaſi, ſed non perſuaſi.*

Speed. pag. 442.

Will. Ruf.

The treaſon of *Anſelm* to *Rufus* was notorious, who not content to withſtand the King, obſtinately in money matters made ſuit to fetch his Pall or inveſtiture of Archiepiſcopacie from Rome, which the King denying as flat againſt his regall Soveraigntie, he went without his leave, and for his Romiſh good ſervice received great honour from the Pope, by being ſeated at his right foot in a Synod, with theſe words, *Includamus hunc in orbe noſtro tanquam alterius orbis Papam.* Whence perhaps it is that the Sea of Canterbury hath affected a Patriarchy in our dayes. This *Anſelm* alſo condemned the married Clergie.

Henry the first reigning, the same *Anselm* deprived those Prelats that had beene invested by the King, and all the Kingdome is vext with one Prelat, who the second time betakes himselfe to his old fortresse at Rome, till the King was faine to yeeld. Which done, and the Archbishop returned, spends the rest of his dayes in a long contention and unchristian jangling with *York* about Primacie. Which ended not so, but grew as hot betweene *York* and *London*, as Dean to Canterbury, striving for the upper seat at dinner, till the King seeing their odious pride, put them both out of dores. *Henry* 1. *Holinsh.* 37.

To speak of *Ralf*, and *Thurstan*, the next Archbishops, pursuing the same quarrell, were tedious, as it was no smal molestation to the King and Kingdome, *Thurstan* refusing to stand to the Kings doome, and wins the day, or else the King must be accurs't by the Pope; which further animates him to try the mastry with *William* next Archbishop of Canterbury, and no man can end it but their Father the Pope, for which they travel to Rome. In the mean while, marriage is sharply decreed against, *Speed* 448. and the Legate *Cremonensis*, the declamor against matrimony taken with a strumpet the same night. *Holinsh.* 38. *Holinsh.* 42. 43.

In King *Stephens* Reigne, the haughty Bishops of Canterbury and Winchester bandy about precedencie; and to Rome to end the duell. *Theobald* goes to Rome against the Kings will; interdicts the Realme, and the King forc't to suffer it; till refusing to Crowne *Eustace* the Kings sonne, because the Pope had so commanded, he flies againe. *K. Stephen.* *Holinsh.* 57. 58. 59.

Beckets pride and outragious treasons are too manifest; resigning the Kings gift of his Archbishoprick to receive it of the Pope; requiring the Custody of Rochester Castle, and the Tower of London, as belonging to his Seignorie. Protects murthering Priests from the temporall sword; standing stifly for the liberties and dignities of Clerkes, but little to chastise their vices, which besides other crying sinnes, were above a hundred murthers since *Henry* the seconds crowning, till that time: to maintaine *Henry* 2. *Speed* 467. out of *Nubrigens.*

Yet this mans life is lately printed in Englisth as a thing to be imitated.

which, moſt of the Biſhops conſpire, till terror of the King made them ſhrink; but *Becket* obdures, denies that the King of Englands Courts have authority to judge him. And thus was this noble King diſquieted by an inſolent traytor, in habit of a Biſhop, a great part of his Reigne; the land in uproar; many excommunicate, and accurſed. France and England ſet to warre, and the King himſelfe curbed, and controlled; and laſtly, diſciplin'd by the Biſhops and Monks, firſt with a bare foot penance, that drew blood from his feet, and laſtly, with foureſcore laſhes on his anointed body with rods.

Holinſh. 70.

Speed. 469.

In the ſame Kings time it was that the Archbiſhop of York, ſtriving to ſit above Canterbury, ſquatts him down on his lap, whence with many a cuffe hee was throwne downe.

Hol. pag. 98.

Next the pride of *W. Longchamp*, Biſhop of Elie was notorious, who would ride with a thouſand horſe, and of a Governour in the Kings abſence, became a Tyrant; for which flying in womans apparell he was taken.

Richard 1. *Pag.* 129. 130. 132.

To this ſucceeds contention betweene Canterbury and York, about carriage of their croſſes, and Rome appeal'd to: the Biſhop of Durham buyes an Earldome.

144.

No ſooner another King, but *Hubert* another Archbiſhop to vex him, and leſt that were not enough, made Chancellor of England. And beſides him, *Geffry* of York, who refuſing to pay a Subſidy within his Precincts, and therefore all his temporalities ſeaz'd; excommunicates the Sheriffe, beats the Kings Officers, and interdicts his whole Province. *Hubert* outbraves the King in Chriſtmaſſe houſe-keeping: hinders King *John* by his Legantine power from recovering Normandy. After him *Stephen Langton*, ſet up by the Pope in ſpight of the King, who oppoſing ſuch an affront, falls under an interdict, with his whole Land; and at the ſuit of his Archbiſhop to the Pope, is depos'd by Papall Sentence; his Kingdome given to *Philip* the French King, *Langtons* friend, and laſtly reſignes and enfeuds his Crowne to the Pope.

K. John.

Speed. 503

Speed. 509

After

After this tragicall *Stephen*, the fray which *Boniface* the next Archbishop but one had with the Canons of Saint *Bartholmews* is as pleasant; the tearing of Hoods and Cowles, the miring of Copes, the flying about of wax Candles, and Censors in the scuffle, cannot be imagined without mirth; as his oathes were lowd in this bickering, so his curses were as vehement in the contention with the Bishop of *Winchester* for a slight occasion. But now the Bishops had turned their contesting into base and servile flatteries, to advance themselves on the ruine of the Subjects. For *Peter de Rupibus* Bishop of *Winchester* perswading the King to displace English Officers and substitute Poictivines, and telling the Lords to their ces, that there were no Peeres in *England*, as in *France*, but that the King might do what he would, and by whom he would, became a firebrand to the civill warres that followed.

Hen. 3. *Stow* 188. *Hol.* 247. *Speed* 529. 530.

In this time *Peckam* Archbishop of *Can.* in a Synod was tempering with the Kings liberties, but being threatned desisted. But his successor *Winchelsey* on occasion of Subsidies demanded of the Clergie, made answer, That having two Lords, one Spirituall, the other Temporall, he ought rather to obey the Spirituall governour the Pope, but that he would send to the Pope, to know his pleasure, and so persisted even to beggerie. The Bishop of *Durham* also cited by the King flies to *Rome*.

Edward 1. *Hol.* 280. *Hol.* 301. *Hol.* 315.

In the deposing of this King who more forward, then the Bishop of *Hereford*? witnesse his Sermon at *Oxford*, My head, my head aketh concluding that an aking, and sick head of a King was to be taken off without further Physick.

Edward 2. *Speed* 574.

John the Archbishop of *Canterbury*, suspected to hinder the Kings glorious victories in *Flanders*, and *France*, by stopping the conveyance of moneys committed to his charge, conspiring therein with the Pope. But not long after was constituted that fatall *præmunire*, which was the first nipping of their courage, to seeke aide at *Rome*. And next to that, the wide wounds, that *Wickleffe* made in

Edward 3. *Speed* 586. *Hol.* 409.

their ſides. From which time they have beene falling, and thenceforth all the ſmoke, that they could vomit, was turned againſt the riſing light of pure doctrine.

Richard 2. Yet could not their pride miſſe occaſion to ſet other miſchief on foot. For the Citizens of *London* riſing to apprehend a riotous ſervant of the Biſhop of *Salisbury* then Lord Treaſurer, who with his fellowes ſtood on his guard in the Biſhops houſe, were by the Biſhop, who maintained the riot of his ſervant, ſo complained of, that the King therewith ſeized on their liberties, and ſet a Governour over the Citie. And who knowes not, that *Thomas Arundell* Archbiſhop of *Canterbury* was a chiefe inſtrument, and agent in depoſing King *Richard*, as his actions and Sermon well declares.

Hol. 478.

Pag. 506.

Henry 4. The like intended the Abbot of *Weſtminſter* to *Henry* the fourth, who for no other reaſon, but becauſe hee ſuſpected, that the King did not favour the wealth of the Church, drew into a moſt horrible conſpiracie the Earles of *Kent*, *Rutland*, and *Salisbury*, to kill the King in a turnament at *Oxford*, who yet notwithſtanding was a man that profeſſed to leave the Church in better ſtate then hee found it. For all this, ſoone after is *Richard Scroop* Archbiſhop of *York* in the field againſt him, the chiefe attractor of the rebellious party.

Pag. 514.

Speed 631.

Hol. 529.

Henry 5. In theſe times *Thomas Arundell* a great perſecutor of the Goſpel preached by *Wiſcleſs* followers, dies a fearefull death, his tongue ſo ſwelling within his mouth, that hee muſt of neceſſity ſtarve. His ſucceſſor *Chickeley* nothing milder diverts the King, that was looking too neerely into the ſuperfluous revenewes of the Church, to a bloody warre.

Speed 638.

Henry 6. All the famous conqueſts which *Henry* the fifth had made in *France*, were loſt by a civill diſſenſion in *England*, which ſprung firſt from the haughty pride of *Beaufort* Biſhop and Cardinall of *Winchester*, and the Archbiſhop of *York* againſt the Protector, *Speed* 674. In the civill warres the Archbiſhop ſides with the Earle of *Warwick*, and *March* in *Kent*, *Speed* 682.

Hol. 596.

Pag. 620.

Edward

Edward the fourth, *Mountacute* Archbiſhop of *Yorke*, one of the chiefe conſpirators with *Warwicke* againſt *Edward* the fourth, and afterwards his Jaylor, being by *Warwickes* treaſon committed to this Biſhop. *Edward* 4. *Speed* 699.

In *Edward* the fifths time, the Archbiſhop of *York* was, though perhaps unwittingly (yet by a certaine fate of of Prelacie) the unhappy inſtrument of pulling the young Duke of *Yorke* out of Sanctuary, into his cruell Unckles hands. *Edward* 5.

Things being ſetled in ſuch a peace, as after the bloodie brawles was to the afflicted Realme howſoever acceptable, though not ſuch, as might bee wiſhed: *Morton* Biſhop of *Ely*, enticing the Duke of *Buckingham* to take the Crowne, which ruin'd him, opened the vaines of the poore ſubjects to bleede afreſh. *Richard* 3.

The intollerable pride, extortion, bribery, luxurie of *Wolſey* Archbiſhop of *Yorke* who can bee ignorant of? ſelling diſpenſations by his power Legantine for all offences, inſulting over the Dukes and Peeres, of whom ſome hee brought to deſtruction by bloodie policie, playing with State affaires according to his humour, or benefit: cauſing *Turnay* got with the blood of many a good Souldier, to be rendred at the French Kings ſecret requeſt to him, not without bribes; with whom one while ſiding, another while with the Emperour, hee ſold the honour and peace of *England* at what rates hee pleaſed; and other crimes to bee ſeene in the Articles againſt him, *Hol.* 912. and againſt all the Biſhops in generall. 911. which when the Parliament ſought to remedie, being moſt exceſſive extortion in the Eccleſiaſticall Courts, the Biſhops cry out; ſacriledge, the Church goes to ruine, as it did in *Bohem*, with the Schiſme of the *Huſſites*, *Ibid.* After this, though the Biſhops ceaſed to bee Papiſts; for they preached againſt the Popes Supremacie, *Henry* 8. *Hol.* 845. 462. *Speed* 784.

macie, to pleaſe the King, yet they ceaſed not to oppugne the Goſpel, cauſing *Tindals* tranſlation to be burnt, yet they agreed to the ſuppreſſing of Monaſteries, leaving their revenewes to the King, to make way for the ſix bloodie Articles, which proceedings with all crueltie of inquiſition are ſet downe *Holinſh. pag.* 946. till they were repealed the ſecond of *Edward* the ſixth, ſtopping in the meane while the cauſe of reformation well begunne by the Lord *Cromwell*. And this miſchiefe was wrought by *Steven Gardiner*, Biſhop of *Winchester*. The ſixe Articles are ſet downe in *Speed, pag.* 792.

Hol. 992.
Speed 792.
Speed.
Statut. Hen. 8. *Anno.* 35. *cap* 5. *Edward* 6.

The Archbiſhop of Saint *Andrewes*, his hindring of *Englands* and *Scotlands* Union, for feare of reformation, *Speed* 794.

As for the dayes of King *Edward* the ſixth, we cannot but acknowledge to the glorie of the rich mercie of God, that there was a great reformation of Religion made even to admiration. And yet notwithſtanding we doe much diſlike the humour of thoſe, that crie up thoſe dayes as a compleat patterne of reformation, and that endeavour to reduce our Religion to the firſt times of King *Edward*, which wee conceive were comparatively very imperfect, there being foure impediments which did much hinder that bleſſed work.

1 The three rebellions. One in *Henry* the eighths time, by the Prieſts of *Lincolne* and *Yorkeſhire*, for that reformation which *Cromwell* had made. The other two in King *Edwards* dayes. One in *Cornewall*, the other in *Yorkeſhire*.

2 The ſtrife that aroſe ſuddenly amongſt the Peeres emulating one anothers honour. *Speed pag* 837.

3 The violent oppoſition of the Popiſh Biſhops, which made *Martin Bucer* write to King *Edward* in his booke *de Regno Chriſti. Lib.* 2. *cap.* 1. and ſay, your Majeſtie doth ſee, that this reſtoring againe the Kingdome of Chriſt,

Christ, which wee require; yea, which the ſalvation of us all requireth, may in no wiſe bee expected to come from the Biſhops, ſeeing there be ſo few among them which doe underſtand the power and proper Offices of this Kingdome; and very many of them by all meanes (which poſſibly they can and dare) either oppoſe themſelves againſt it, or deferre and hinder it.

The deficiencie of zeale and courage even in thoſe Biſhops who afterwards proved Martyrs, witneſſe the ſharp contention of *Ridley* againſt *Hooper*, for the ceremonies. And the importunate ſuit of *Cranmer* and *Ridley* for tolleration of the Maſſe for the Kings ſiſter, which was rejected by the Kings, not only reaſons, but teares; whereby the young King ſhewed more zeale then his beſt Biſhops. 839. 4

The inhumane butcheries, blood-ſheddings, and cruelties of *Gardiner*, *Bonner*, and the reſt of the Biſhops in Queene *Maries* dayes, are ſo freſh in every mans memory, as that we conceive it a thing altogether unneceſſary to make mention of them. Onely wee feare leaſt the guilt of the blood then ſhed, ſhould yet remaine to be required at the hands of this Nation, becauſe it hath not publikely endeavoured to appeaſe the wrath of God by a generall and ſolemne humiliation for it.

What the practiſes of the Prelats have beene ever ſince, from the beginning of Queene *Elizabeth* to this preſent day, would fill a volume (like *Ezekiels* roule) with lamentation, mourning, and woe to record. For it hath beene their great deſigne to hinder all further reformation; to bring in doctrines of Popery, Arminianiſme, and Libertiniſme, to maintaine, propagate and much encreaſe the burden of humane ceremonies: to keepe out, and beate downe the Preaching of the Word, to ſilence the faithfull Preachers of it, to oppoſe and perſecute the moſt zealous profeſſours, and to turne

all Religion into a pompous out-side. And to tread downe the power of godlineſſe. Inſomuch as it is come to an ordinary Proverb, that when any thing is ſpoyled wee uſe to ſay, *The Biſhops foot hath beene in it.* And in all this (and much more which might be ſaid) fulfilling Biſhop *Bonners* Propheſie, who when hee ſaw that in King *Edwards* reformation, there was a reſervation of ceremonies and Hierarchy, is credibly reported to have uſed theſe words; *Since they have begun to taſt of our Broath, it will not be long ere they will eat of our Beefe.*

FINIS.